

B. M. c. *Item*

RUDIMENTS
of
CONSTRUCTIVE
ETYMOLOGY
and
SYNTAX,

FOR THE USE OF SCHOOLS.

THE SECOND EDITION,
enlarged & improved.

The liberal arts and sciences are all beautiful as the graces; nor has grammar the severe mother of all, so frightful a face of her own; it is the vizard put upon her that scares children. She is made to speak hard words, that to them sound like conjuring. Let her talk intelligibly, and they will listen to her.

Str Richard Steele,

London,

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PREFACE.

In the following epitome, a concise and clear definition has been attempted; accompanied with exemplifications, designed to lead the pupil, by easy and imperceptible steps, to a perfect comprehension of the rudiments of the English language. In both of these, a natural and easy collocation has been particularly regarded.—The utility of a beautiful or pleasing arrangement, in books adapted for children, is evident. For, as the manner, proportion, or appearance of all objects in nature, when conformable to certain principles of beauty, pleases; and when neglected or violated, offends the eye: so “a beautiful edition, which strikes the eye, wins upon the mind, and, by that innocent charm, invites the reader’s attention.” On the contrary, where this is sacrificed to the niggardly consideration of compressing, as much as possible, the contents of a book into a small compass, confusion takes place of perspicuity; deformity of beauty; and, in some degree, the improvement of the mind, to the sordid thrift of paper.*

A gradual and perfect elucidation of the first principles of science, when done in a rational and consistent manner, is of the highest importance. The habit of stepping before the understanding, or inculcating general science to children before they be sufficiently acquainted with its rudiments, has been, and perhaps is too much the case in the department of tuition. When instruction is conveyed

* Rollin.—Belles Letters.

in too precipitate a manner, when the judgment of the pupil is anticipated, and he is hurried along the path of science, the little eminences or beacons, scattered on the road, to enlighten him on the obscure parts of his journey, are unperceived or neglected. Hence, the pupil is impeded in his progress; the difficulties caused by want of information, become insuperable or painful; and he is obliged, by continual recurrences, to travel over the same ground. It is hoped, therefore, the following minute method of parsing (which is not introduced as new, or with the intention of dictating to masters, but is recommended as useful to parents, or those unacquainted with the method of schools) will not be thought trifling or contemptible.

In compliance with custom, the parts of speech are placed in the usual order of article, substantive, adjective, pronoun, verb, participle, adverb, conjunction, preposition, interjection: but it will unquestionably be an advantage to take the verblast in order; the pupil will, thereby, be fully prepared to investigate its nature. In proceeding with the definitions of each part of speech, it will be requisite to exercise the pupil's capacity, by parsing the exemplifications:

First, on the article and substantive; distinguishing whether the article be definite or indefinite; and, in the first, or two first lessons, noticing the number only of the substantive; in the two next lessons, the number and gender; and, in the following lessons, whether it be common or proper, what number, and gender; requiring him to form the substantive into both numbers.

With very young children, or those of slender abilities, it will be necessary to mark, with a pencil, such substantives only as express sensible and familiar objects: reserving to the last those that are abstract or mental.

Then, on the article, substantive, and adjective; pointing out the adjective, forming it into the three degrees of comparison, and noticing, as before, the attributes of the substantive.

Next, on the article, substantive, adjective, and pronoun; particularizing the person, number, case and gender of the pronoun; and also declining it.—These may

be previously underlined with a pencil in the miscellaneous exemplifications.

*To these may be added, progressively, the prepositions, conjunctions, interjections, and adverbs.**

While the pupil is attaining a facility in distinguishing the kinds of words thus far, he may commit to memory the conjugations of the active and neuter verb; † and, when able to conjugate any verb in the same manner, he may parse the exemplifications on the verb and participle, which include every inflection.

He, lastly, enters upon the miscellaneous exemplifications, defining every word; where he will farther observe, to shew to what substantive every adjective is applied, and supply it where not expressed. To distinguish the person, number, case, and gender of pronouns; form

* It requires a nicety of discrimination, not always possessed by pupils, to distinguish these parts of speech, even by any definition which can be given; and the mechanism of the language, which assists us in the classification of the declinables, affords us here little help. Reference to a dictionary must, therefore, be sometimes indispensable. But the necessity of searching among a multiplicity of words for the one wanted, is, alone, a task so formidable and laborious, as, frequently, to fret the disposition and allay the courage of the young pupil. The consequence is, that all reference is commonly relinquished in despair; emulation checked; and a thorough knowledge of the particles of the language rarely or very lately acquired. It is much to be regretted, that any impediment should occur on the threshold of science; and that the means of tuition should not always be proportioned to its elucidation. That method of leading the pupil to the study of language which is most agreeable to him, and which, with the least degree of reluctance or disgust on his part, and the least trouble to the master, effects the greatest improvement, is certainly to be preferred. With this view, is added a dictionary of the indeclinable parts of speech; which may be consulted with more ease and less chance of wearying the spirits of the pupil than a common dictionary.

† The passive conjugation is merely introduced to accommodate those who teach the verb after that manner. The future tense, in the subjunctive mood, is admitted for the same reason; though, properly speaking, there is no such tense in that mood.—The auxiliary *shall* or *will*, associated with the subjunctive form of the verb, is a solecism; and therefore better omitted.

their different inflections ; and, either in this or a future stage, point out their antecedents, or the substantives to which they belong, and supply them where not expressed. To specify also the mood, tense, person, and number, of the verb ; its subject or nominative case ; whether it be active or neuter ; and, if active, what is its object or accusative case ;—reciting at the same time, the first person singular of the present, imperfect, and perfect tenses in the indicative mood ; the present tense in the infinitive mood ; and the active and passive participles, Thus,

Present tense,	I love ;
Imperfect,	I loved ;
Perfect,	I have loved ;
Infinitive,	To love ;
Participle active,	Loving ;
————— passive,	Loved.

After the student has committed the rules of syntax to memory, and before he proceed to correct false construction, let him, as an exercise of the greatest consequence, learn to supply the ellipsis in them, where any occur. Nothing will imprint their meaning more effectually, explain them more perfectly, or reduce them more readily to his comprehension. It is strongly recommended that he afterward go over other parts of the rudiments, the miscellaneous exemplifications, or select passages in some suitable book, in this way ; till the nature of the ellipsis become intelligible and familiar to him. —No time will be sacrificed, but, on the contrary, much gained by this method. In the same manner he should be conducted to a knowledge of the parenthesis, and (when he has attained sufficient knowledge to enable him) should acquire a habit of converting, with facility, transposed sentences to their natural order, according to the rules of position.

He will by these means proceed naturally to the development of the language ; acquire a perfect knowledge of its construction ; and be able, with great ease, to go through the exercises of false English.

The figures affixed in the margin of the exercises, to indicate the errors in each line, appear to have this advantage; that the rules, by so frequent a reference to them, will become familiar, and the memory retain them more permanently. At the same time it will exercise the ingenuity of the pupil; and oblige him, where two or more errors occur in the same line, to discover under what rule they fall; and thus imperceptibly lead him to the art and habit of distinguishing—an acquisition of no small importance to the young scholar.

The editor has often extended the examples to perhaps more than a sufficient length, for the sake of presenting the mind with an apt or useful moral precept, which may tend to “season the mind with the maxims of truth,” to teach obedience, modesty, gratitude, charity, temperance, prudence, justice, sincerity, diligence, benevolence, and religion.

He has also endeavoured, in the selection of sentences for examples and exercises, to exhibit, to the pupil, the graces of language: by which he is prompted to a cultivation of the mind; not restrained in ignorance, or allured to puerility. The opinion of the editor differs from those who prefer trite or vulgar sentences, from the idea that such are best adapted to the capacities of children. He humbly thinks, that if pure language, or graceful diction, were constantly presented to the pupil, his infant genius would infallibly imbibe a taste for its beauty, his mind expand to the precepts it conveys, and thereby a correct and elevated judgment be established. For want of this, the mind grovels in mental obscurity and ignorance; or rises only, by extraordinary efforts, or self-taught discernment.

The editor has made part of his selections from Dodsley's celebrated “*Economy of Human Life*,” “*The Loves of Othniel and Achsah*,” a sacred romance; Robertson's “*Introduction to polite literature*,” and Dr. Aikin's “*Evenings at Home*.” The rest have been casually collected, as opportunity offered or memory suggested. The authorities were thought of no consequence,

and have, therefore, been omitted, where they would have occurred inconveniently.

The little performance, here presented to the public, is an attempt, chiefly intended to remedy the inconvenience of a crowded and confused collocation; but utility has not been sacrificed to novelty or innovation—the method here pursued is, it is presumed, constituted on a rational basis. As men require demonstration in all things pertaining to science, they must be strangely ignorant of the human mind who can suppose that the capacities of children require less.—Yet this (in accidents or introductory treatises to the general principles of English grammar) has been left totally out of the account: even conjugations have been mutilated; the rules of syntax drawn into an intollerable and unnecessary length; and, the language, with true feudal barbarity, been frittered into cases and latinized into a system of obscurity.

What has hitherto been done in this science, by the late Bishop of London, Dr. Priestley, &c. does honour to their literary and critical abilities. The present epitome is not intended to supercede those useful and valuable tracts. It is here presumed, only, to conduct the pupil to those more ample portals of the temple of letters; to secure his young footsteps from error; and strew his path with flowers.



RUDIMENTS.

There are the following ten kinds of words
in the English Language.

Article,
Substantive,
Adjective,
Pronoun,
Verb,
Participle,
Adverb,
Conjunction,
Preposition,
Interjection.

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Article.

Articles are

a,
an,
the.

A and AN are called *indefinite articles* (a);
THE, is termed *definite article*.

NOTES.

(a) A has an unlimited signification, and means one, with some reference to more; as, "this is *a* good book," i. e. one among the books that are good.
"He was killed by *a* sword," i. e. some sword.
Johnson.

The definite article is used to define or point out the particular person or thing we are speaking of.

"The science of which we are speaking is grammar."

When a substantive is expressed without article, it denotes not one out of many, but the whole species; "man" includes *all* men, and does not particularize one. "The man" defines or identifies a *particular* person, known or spoken of before.

Proper names, as Charles, Mary, Pope, Barbauld, London, Manchester, rarely use the article, except in such a form as,

A Daniel come to judgment; yea, a Daniel.
Shakspeare.

Substantive.

A substantive or noun, is a word signifying the name of any person, place, or thing (*c*).

When a word that is a substantive, implies *one* thing or person, it is called singular; when *two* or *more* persons or things are understood, it is called a plural substantive (*d*).

A substantive which is the name of any creature of the male or he-kind, is said to be of the masculine gender; those of the female or she-kind, feminine; and those which are the names of things ideal, or without life, are of the neuter gender.

Substantives have also two cases; the nominative and the possessive.

The possessive denotes property or possession, and is expressed by the apostrophe.

	<i>Singular.</i>	<i>Plural.</i>
<i>Nom.</i>	Man,	Men,
<i>Poss.</i>	Man's,	Men's.
<i>Nom.</i>	Sister,	Sisters,
<i>Poss.</i>	Sister's,	Sisters'.

NOTES.

(c) Any word that can be made the subject of discourse is a substantive.

Any word that expresses the name of an object which we can see, hear, taste, smell, or feel, is a substantive.

A substantive common, is any word that may be applied to several things of the same species; as the word tree may be applied to the oak, the ash, the elm, the walnut, the fir, or any other tree; but a substantive proper can only be applied to one object, there being no other of the same name; as the word London, is applicable only to one town.

(d) Substantives ending in ch, sh, ss, or x, make their plural by adding es; as church, churches; bush, bushes; glass, glasses; fox, foxes. Others, ending in ce, ge, se, or ze, make their plural by adding s; as face, faces; age, ages; horse, horses; prize, prizes. Others, ending in f, or fe, change them into ves: as calf, calves; wife, wives. Except hoof, roof, dwarf, handkerchief, wharf, brief; which add s only. Staff makes staves.

Substantives ending in y after a consonant, change y into ies; as mercy, mercies. After a vowel they take only s; as day, days.

Some substantives have no singular, as scissors: some have no plural, as silver.

✎ When the pupils have committed the text of the articles and substantives perfectly to memory, and read over the notes, let them exercise their capacity in distinguishing those two parts of speech, by parsing the exemplifications on articles and substantives; and let them carefully particularize the attributes of each; and so on, successively, with every other part of speech—taking care they be perfect in one, before they enter upon another.

Adjective.

An adjective is a word that describes what quality, quantity, or number a substantive is of; and may be known by placing the word *person* or *thing* after it.

Adjectives, by changing their terminations, express different states of being, or degrees of comparison; i. e. positive, comparative, and superlative.

An adjective, in the comparative degree, ends in *er*, or has the word *more* before it; the superlative ends in *est*, or has the word *most* before it (*e*).

NOTE.

(e) The following adjectives are formed irregularly.

<i>positive.</i>	<i>comparative.</i>	<i>superlative.</i>
good,	better,	best.
bad or ill,	worse,	worst.
little,	less,	least.
much or many,	more,	most.
near,	nearer,	nearest or next.
late,	later,	latest or last.
far,	farther,	farthest.
old,	elder,	eldest.

Pronoun.

A pronoun is a word used instead of a substantive; and has three cases; the nominative, possessive, and accusative; and relates to person (*f*), number, and gender.

FIRST PERSON.

	<i>Singular.</i>	<i>Plural.</i>
<i>Nom.</i>	I,	we,
<i>Poss.</i>	mine* or my,	ours or our,
<i>Acc.</i>	me;	us.

compounds.
myself, ourself; ourselves.

NOTE.

(*f*) Pronouns of the first person, denote the person or persons speaking. Those of the second, denote the person or thing spoken *to*. Those of the third, denote the person or thing spoken *of*.

* *Mine* and *thine* are used in the solemn style, before words beginning with a vowel, or h not aspirated.

PRONOUN.

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SECOND PERSON.

	S.	P.
<i>Nom.</i>	thou,	ye or you,
<i>Poss.</i>	thine or thy,	yours or your,
<i>Acc.</i>	thee ;	you.

compounds.

thyself, yourself; yourselves.

THIRD PERSON.

<i>Nom.</i>	he,	they,
<i>Poss.</i>	his,	theirs or their,
<i>Acc.</i>	him ;	them.

compounds.

himself, themselves.

<i>Nom.</i>	she,	they,
<i>Poss.</i>	hers or her,	theirs or their,
<i>Acc.</i>	her ;	them.

compounds.

herself, themselves.

<i>Nom.</i>	it,	they,
<i>Poss.</i>	its,	theirs or their,
<i>Acc.</i>	it ;	them.

compounds.

itself, themselves.

PRONOUN.

Nom. who.

Poss. whose.

Acc. whom.

Nom. whoever, or whosoever.

Poss. whosever, or whosoever.

Acc. whomever, or whomsoever.

	<i>S.</i>	<i>P.</i>
<i>Nom.</i>	one,	ones.

Poss. one's,

Acc. one ones,

compound.
onesself.

<i>Nom.</i>	other,	others,
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<i>Poss.</i>	other's,	others',
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<i>Acc.</i>	other ;	others.
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Nom. which.

Poss. whose.

Acc. which.

what.

whatever.

whatsoever.

	<i>S.</i>	<i>P.</i>
	this,	these,

	that,	those.
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Verb.

A verb is a word which expresses the action (*g*), of some person, or thing; and may be known by placing a pronoun of the nominative case before it.

Verbs are active or neuter.

A verb that expresses action, with a substantive or pronoun of the accusative case after it, is active (*h*); and a verb that expresses action, without a substantive or pronoun of the accusative case after it, is neuter (*i*).

NOTES.

(*g*) Action is of two kinds, sensible and ideal. A sensible action may be perceived by the eyes, and is caused by some bodily organ. An ideal action is perceived and caused by the mind;—"I eat," "I run," express sensible actions;—"I think," "I dream," denote actions of the mind.

Verbs signifying either of these kinds of action are denominated active or neuter.

(*h*) "Active verbs, are such as do not only signify doing or acting, but have also nouns or pronouns of the accusative case following them, to be the object of the action or impression: thus, "to love," "to teach," "to esteem," "to praise," are verbs active; because we can say, "to love a person," "to teach a child," "to esteem you," "to praise them."

There are five moods, or ways of using the verb; the indicative, the imperative, the potential, the subjunctive, and the infinitive (*k*).

There are five tenses or times (*l*); the present, the imperfect, the perfect, the pluperfect, and the future (*m*).

NOTES.

(*i*) "*Neuter* verbs also denote an action; but are distinguished from active verbs, in that they cannot have a noun or pronoun of the accusative case following them: such are, "*to sleep*," "*to go*."

Encyc. Brit. "Act. verb."

(*k*) The indicative mood declares or affirms something, or asks a question.

The imperative mood bids, commands, intreats, or permits.

The potential implies power, possibility, liberty, will, or necessity.

The subjunctive expresses doubt or uncertainty.

The infinitive expresses the action or being in an unlimited sense, without using either number or person, or having a nominative case before it; and is known by having the preposition *to* before it, either expressed or understood.

(*l*) The present tense, expresses the action as happening at the time it is mentioned.

The imperfect, denotes the time past indeterminately.

The perfect, denotes the time past determinately.

The pluperfect, denotes the time past previous to some other point of time.

The future, denotes the time to come.

(*m*)  The pupil should be taught to understand the etymological meaning of these terms.

These moods and tenses are sometimes expressed by one verb only, and sometimes by the assistance of auxiliary verbs, which serve as signs.

The auxiliary signs are do, did, have, had, shall, will, may, can, must, might, would, could, should, (*n*) and the preposition to.

To, preceding a verb, shews it to be of the infinitive mood.

May, can, must, might, would, could, should, and their inflections, mayest, canst, mightest, wouldest, couldest, shouldest, when placed before a verb, shew it to be of the potential mood.

Though, although, if, unless, till, until, whether, except, before, ere, provided, lest, whatever, whatsoever, whoever, whosoever, whosesoever, whomsoever, and suppose; also words that express wishing, when they precede the subject of a verb, denote the verb to be of the subjunctive mood; but when any of these

NOTE.

(*n*) When any of these verbs do not precede another verb, they are not, then, AUXILIARY, but PRINCIPAL verbs, and are conjugated as in the table of irregular verbs.

these words become the subject of a verb, the verb retains the indicative form.

Do, and its inflections dost, doth or does, when they precede a verb, shew it to be of the present tense.

Did, and its inflection didst, when they precede a verb, shew it to be of the imperfect tense.

Have, and its inflections hast, hath or has, when they precede a verb, shew it to be of the perfect tense.

Had, and its inflection hadst, when they precede a verb, shew it to be of the pluperfect tense.

NOTES.

The subject or nominative case of a verb, is the word or words from which the action, expressed by the verb, proceeds; and generally comes before the verb; and is always either a substantive or pronoun, except where the infinitive mood or a sentence serves as nominative case to the verb:

“To err is human, to forgive—divine.”

The object or accusative case of a verb, is the word or words which receive the action, effect, or meaning of the verb; and is always either a substantive or pronoun, and generally follows a verb active.

The subject of a verb may be of the first, second, or third person. Substantives are of the third person when spoken *of*, and of the second when spoken *to*.

“Wave your tops, ye pines.”

Subjects

Shall and will, and their inflections shalt and wilt, when they precede a verb, shew it to be of the future tense.

Verbs are declined with three persons; and have two numbers, the singular and plural.

NOTES.

Subjects of the second person singular require the verb in all the tenses, except in the subjunctive mood, to end in *st*; or, if a verb have an auxiliary before it, and have a subject of the second person, the *auxiliary* ends in *st*, and the verb retains the radical or infinitive form.

Subjects of the third person singular require the verb or auxiliary, in the present tense, to end in *s*, or *th*.

Subjects of the first person singular, and those of the first, second, or third persons plural, require the radical form of the verb in the present tense. In other tenses they require the verb, when it is regular, to end in *ed*; and when irregular, to terminate as in the table of irregular verbs.

The radical form of a verb is always that which can be placed immediately after the preposition *to*.

CONJUGATIONS.

Active and neuter verbs, except the verb *to be*, are conjugated in the following manner.

*To love.***Indicative Mood.**

PRESENT TENSE.

singular.

1st person, I love or do love,

2d person, thou lovest or dost love,

3d person, he loveth or loves, or doth or does love ;

plural.

1st person, we love or do love,

2d person, ye or you love or do love,

3d person, they love or do love.

IMPERFECT TENSE.

singular.

1 I loved or did love,

2 thou lovedst or didst love,

3 he loved or did love ;

plural.

1 we loved or did love,

2 ye loved or did love,

3 they loved or did love.

PERFECT TENSE.

singular.

- 1 I have loved,
- 2 thou hast loved,
- 3 he hath or has loved;

plural.

- 1 we have loved,
- 2 ye have loved,
- 3 they have loved.

PLUPERFECT TENSE.

singular.

- 1 I had loved,
- 2 thou hadst loved,
- 3 he had loved;

plural.

- 1 we had loved,
- 2 ye had loved,
- 3 they had loved.

FUTURE TENSE.

singular.

- 1 I shall or will love,
- 2 thou shalt or wilt love,
- 3 he shall or will love;

plural.

- 1 we shall or will love,
- 2 ye shall or will love,
- 3 they shall or will love.

Imperative Mood.*singular.*

Love, do thou love, or love thou ;

plural.

love, do ye love, or love ye.

Potential Mood.

PRESENT TENSE.

*singular.*1 I must, may, can, would, could, or should
love ;2 thou must, mayest, canst, wouldest, could-
est, or shouldest love ;3 he must, may, can, would, could, or should
love :

NOTE.

Let, commonly called a sign of the imperative mood, is properly a verb in that mood ; as in the example, *let him love* ; the meaning is, permit or suffer him to love : *LET*, therefore, seems to be a verb of the imperative, and *LOVE*, of the infinitive mood ; the sign *TO*, being understood, though not expressed.

Ash.

plural.

- 1 we must, may, can, would, could, or should love;
- 2 ye must, may, can, would, could, or should love;
- 3 they must, may, can, would, could, or should love.

PERFECT TENSE.

singular.

- 1 I must, might, would, could, or should have loved;
- 2 thou must, mightest, wouldest, couldest, or shouldest have loved;
- 3 he must, might, would, could, or should have loved;

plural.

- 1 we must, might, would, could, or should have loved;
- 2 ye must, might, would, could, or should have loved;
- 3 they must, might, would, could, or should have loved.

Subjunctive Mood.**PRESENT TENSE.***singular.*

- 1 If I love or do love,
- 2 if thou love or do love,
- 3 if he love or do love ;

plural.

- 1 if we love or do love,
- 2 if ye love or do love,
- 3 if they love or do love.

IMPERFECT TENSE.*singular.*

- 1 If I loved or did love,
- 2 if thou loved or did love,
- 3 if he loved or did love ;

plural.

- 1 if we loved or did love,
- 2 if ye loved or did love,
- 3 if they loved or did love.

PERFECT TENSE.*singular.*

- 1 If I have loved,
- 2 if thou have loved,
- 3 if he have loved ;

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plural.

- 1 if we have loved,
- 2 if ye have loved,
- 3 if they have loved.

PLUPERFECT TENSE.

singular.

- 1 If I had loved,
- 2 if thou had loved,
- 3 if he had loved ;

plural.

- 1 if we had loved,
- 2 if ye had loved,
- 3 if they had loved.

FUTURE TENSE.

singular.

- 1 If I shall or will love,
- 2 if thou shall or will love,
- 3 if he shall or will love ;

plural.

- 1 if we shall or will love,
- 2 if ye shall or will love,
- 3 if they shall or will love.

Infinitive Mood.**PRESENT TENSE.****To love.****PERFECT TENSE.****To have loved.****FUTURE TENSE.****About to love.****Participles.****ACTIVE ; Loving. PASSIVE ; Loved.**

To be.

Indicative Mood.

PRESENT TENSE.

singular.

- 1 I am,
- 2 thou art,
- 3 he is;

plural.

- 1 we are,
- 2 ye or you are,
- 3 they are.

IMPERFECT TENSE.

singular.

- 1 I was,
- 2 thou wast,
- 3 he was;

plural.

- 1 we were,
- 2 ye or you were,
- 3 they were.

PERFECT TENSE.

singular.

- 1 I have been,
- 2 thou hast been,
- 3 he hath or has been;

plural.

- 1 we have been,
- 2 ye have been,
- 3 they have been.

PLUPERFECT TENSE.

singular.

- 1 I had been,
- 2 thou hadst been,
- 3 he had been;

plural.

- 1 we had been,
- 2 ye had been,
- 3 they had been.

FUTURE TENSE.

singular.

- 1 I shall or will be,
- 2 thou shalt or wilt be,
- 3 he shall or will be;

plural.

- 1 we shall or will be,
- 2 ye shall or will be,
- 3 they shall or will be.

Imperative Mood.

singular.

Be, do thou be, or be thou;

plural.

be, do ye be, or be ye.

Potential Mood.

PRESENT TENSE.

singular.

1st I must, may, can, would, could, or should
be ;

2nd thou must, mayest, canst, wouldest, could-
est, or shouldest be ;

3rd he must, may, can, would, could, or should
be :

plural.

1 we must, may, can, would, could, or should
be ;

2 ye must, may, can, would, could, or should
be ;

3 they must, may, can, would, could, or
should be.

PERFECT TENSE.

singular.

- 1 I must, might, would, could, or should have been ;
- 2 thou must, mightest, wouldest, couldest, or shouldest have been ;
- 3 he must, might, would, could, or should have been :

plural.

- 1 we must, might, would, could, or should have been ;
- 2 ye must, might, would, could, or should have been ;
- 3 they must, might, would, could, or should have been.

Subjunctive Mood.

PRESENT TENSE.

singular.

- 1 If I be,
- 2 if thou be,
- 3 if he be ;

plural.

- 1 if we be,
- 2 if ye be,
- 3 if they be.

IMPERFECT TENSE.

singular.

- 1 If I were,
- 2 if thou wert,
- 3 if he were ;

plural.

- 1 if we were,
- 2 if ye were,
- 3 if they were.

PERFECT TENSE.

singular.

- 1 If I have been,
- 2 if thou have been,
- 3 if he have been ;

plural.

- 1 if we have been,
- 2 if ye have been,
- 3 if they have been.

PLUPERFECT TENSE.

singular.

- 1 If I had been,
- 2 if thou had been,
- 3 if he had been ;

plural.

- 1 if we had been,
- 2 if ye had been,
- 3 if they had been.

FUTURE TENSE.

singular.

- 1 If I shall or will be,
- 2 if thou shall or will be,
- 3 if he shall or will be ;

plural.

- 1 if we shall or will be,
- 2 if ye shall or will be,
- 3 if they shall or will be.

Infinitive Mood.

PRESENT TENSE.

To be.

PERFECT TENSE.

To have been.

FUTURE TENSE.

About to be.

Participles.

ACTIVE; Being. PASSIVE; Been.

THE PASSIVE CONJUGATION.

Indicative Mood.

PRESENT TENSE.

singular.

- 1 I am loved,
- 2 thou art loved,
- 3 he is loved;

plural.

- 1 we are loved,
- 2 ye or you are loved,
- 3 they are loved.

IMPERFECT TENSE.

singular.

- 1 I was loved,
- 2 thou wast loved,
- 3 he was loved;

plural.

- 1 we were loved,
- 2 ye or you were loved,
- 3 they were loved.

PERFECT TENSE.

singular.

- 1 I have been loved,
- 2 thou hast been loved,
- 3 he hath or has been loved;

plural.

- 1 we have been loved,
- 2 ye have been loved,
- 3 they have been loved.

PLUPERFECT TENSE.

singular.

- 1 I had been loved,
- 2 thou hadst been loved,
- 3 he had been loved;

plural.

- 1 we had been loved,
- 2 ye had been loved,
- 3 they had been loved.

FUTURE TENSE.

singular.

- 1 I shall or will be loved,
- 2 thou shalt or wilt be loved,
- 3 he shall or will be loved;

plural.

- 1 we shall or will be loved,
- 2 ye shall or will be loved,
- 3 they shall or will be loved.

Imperative Mood.

singular.

Be loved, do thou be loved, or be thou loved;

plural.

be loved, do ye be loved, or be ye loved.

Potential Mood.

PRESENT TENSE.

singular.

- 1 I must, may, can, would, could, or should be loved;
- 2 thou must, mayest, canst, wouldest, couldest, or shoulddest be loved;
- 3 he must, may, can, would, could, or should be loved:

plural.

- 1 we must, may, can, would, could, or should be loved;
- 2 ye must, may, can, would, could, or should be loved;
- 3 they must, may, can, would, could, or should be loved.

PERFECT TENSE.

singular.

- 1 I must, might, would, could, or should have been loved;
- 2 thou must, mightest, wouldest, couldest, or shoulddest have been loved;
- 3 he must, might, would, could, or should have been loved:

plural.

- 1 we must, might, would, could, or should have been loved;
- 2 ye must, might, would, could, or should have been loved;
- 3 they must, might, would, could, or should have been loved.

Subjunctive Mood.

PRESENT TENSE.

singular.

- 1 If I be loved,
- 2 if thou be loved,
- 3 if he be loved ;

plural.

- 1 if we be loved,
- 2 if ye be loved,
- 3 if they be loved.

IMPERFECT TENSE.

singular.

- 1 If I were loved,
- 2 if thou wert loved,
- 3 if he were loved ;

plural.

- 1 if we were loved,
- 2 if ye were loved,
- 3 if they were loved.

PERFECT TENSE.

singular.

- 1 If I have been loved,
- 2 if thou have been loved,
- 3 if he have been loved ;

plural.

- 1 if we have been loved,
- 2 if ye have been loved,
- 3 if they have been loved.

PLUPERFECT TENSE.

singular.

- 1 If I had been loved,
- 2 if thou had been loved,
- 3 if he had been loved ;

plural.

- 1 if we had been loved,
- 2 if ye had been loved,
- 3 if they had been loved.

FUTURE TENSE.

singular.

- 1 If I shall or will be loved,
- 2 if thou shall or will be loved,
- 3 if he shall or will be loved ;

plural.

- 1 if we shall or will be loved,
- 2 if ye shall or will be loved,
- 3 if they shall or will be loved.

Infinitive Mood.

PRESENT TENSE.

To be loved.

PERFECT TENSE.

To have been loved.

FUTURE TENSE.

About to be loved.

IRREGULAR VERBS.

Regular verbs are such whose terminations in the imperfect and perfect tenses, end in *ed*.

Irregular verbs differ from this rule, in the following manner.

present and future tenses.	imperfect tense.	perfect and pluperfect tenses, & passive participle
abide	abode	abode
arise	arose	arisen
awake	awaked awoke	awaked awoke
bake	baked	baken baked
bear	bare bore	born
bear	bare bore	borne
beat	beat	beaten beat
beget	begat	begotten
begin	began begun	begun
bend	bended bent	bended bent
bereave	bereaved bereft	bereaved bereft
beseech	beseached be- sought	beseached be- sought
betake	betook	betaken
bid	bade bid	bidden bid
bide	bode	bode
bind	bound	bound bounden
bleed	bled	bled
bless	blessed blest	blessed blest
blow	blew	blown
break	brake broke	broken broke
breed	bred	bred

present and
future tenses.

imperfect tense.

perfect and pluperfect
tenses, & passive participle.

bring	brought	brought
builded	builded built	builded built
burn	burned burnt	burned burnt
burst	burst	burst
buy	bought	bought
cast	cast	cast
catch	catched caught	catched caught
chide	chid	chidden
choose chuse	chose	chosen
cleave	clave clove	cloven cleft
	cleaved cleft	
cling	clang clung	clung
clothe	clothed clad	clothed clad
come	came	come
cost	cost	cost
creep	creeped crept	creeped crept
crow	crew	crowed crown
curse	cursed curst	cursed curst
cut	cut	cut
dare	durst dared	dared
deal	dealt	dealt
die	died	dead
dig	digged dug	digged dug
do	did	done
draw	drew	drawn
dream	dreamed dreamt	dreamed dreamt
drink	drank drunk	drunken drunk
drive	drave drove	driven
drop	dropped dropt	dropped dropt
dwell	dwelled dwelt	dwelled dwelt
eat	ate	eaten

present and
future tenses.

imperfect tense.

perfect and pluperfect
tenses, & passive participle.

fall	fell	fallen
feed	fed	fed
feel	felt	felt
fight	fought	fought
find	found	found
flee	fled	fled
fling	flang flung	flung
fly	flew	flown
fold	folded	folden folded
forsake	forsook	forsaken
forbear	forbear	forborn
forbid	forbade	forbidden
forget	forgot	forgotten
forgive	forgave	forgiven
foreknow	foreknew	foreknown
foresee	foresaw	foreseen
freeze	froze	frozen
freight	freighted	fraught freighted
get	got	gotten got
gild	gilded	gilt gilded
gird	girded	girt girded
give	gave	given
go	went	gone
grave	graved	graven graved
grind	ground	ground
grow	grew	grown
hang	hanged	hung hanged
have	had	had
hear	heard	heard
heave	hove	heaved hoven
help	helped	helpt helped
hew	hewed	hewn hewed

present and
future tenses.

imperfect tense.

perfect and pluperfect
tenses, & passive participle.

hide	hid	hidden hid
hit	hit	hit
hold	held	holden held
hurt	hurt	hurt
keep	kept	kept
knit	knit	knit
know	knew	known
lade	laded	laden laded
lay	laid	laid lain
lead	led	led
leap	leaped leapt	leaped leapt
leave	left	left
lend	lent	lent
let	let	let
lie	lay	lain
load	loaded	loaden loaded
lop	lopped lopt	lopped lopt
lose	lost	lost
make	made	made
mean	meant	meant
meet	met	met
melt	melted	molten melted
mix	mixed mixt	mixed mixt
mow	mowed	mown mowed
owe	owed	owed
pass	passed past	passed past
patch	patched patcht	patched patcht
pay	paid	paid
put	put	put
quit	quitted quit	quitted quit
read	read	read

present and
future tenses.

imperfect tense.

perfect and pluperfect
tenses, & passive participle.

reave	reaved reft	reaved reft
rend	rent	rent
rid	rid	rid
ride	rode	ridden
ring	rang rung	rung
rise	rose	risen
rive	rived	riven
rot	rotted	rotten
run	ran run	run
saw	sawed	sawn sawed
say	said	said
see	saw	seen
seek	sought	sought
seeth	sod seethed	sodden
sell	sold	sold
send	sent	sent
set	set	set
sew	sewed	sewed sewn
shake	shook	shaken shaken
shave	shaved	shaven shaved
shear	shore sheared	shorn
shed	shed	shed
shew	shewed	shewn shewed
shoe	shoed shod	shoed shod
shoot	shot	shot
show	showed	shown
shine	shone shined	shined
shred	shred	shred
shrink	shrank shrunk	shrunk
shrive	shrove	shriven
shut	shut	shut

present and
future tenses.

imperfect tense.

perfect and pluperfect
tenses, & passive participle.

sing	sang sung	sung
sink	sank sunk	sunk
sit	sat sate	sat sitten
slay	slew	slain
sleep	slept	slept
slide	slid slid	slidden
sling	slang slung	slung
slink	slank slunk	slunk
slit	slit	slit
smell	smelled smelt	smelled smelt
smite	smote	smitten
snow	snowed	snown snowed
sow	sowed	sown sowed
speak	spake spoke	spoken
speed	sped	sped
spell	spelled spelt	spelled spelt
spend	spent	spent
spill	spilled spilt	spilled spilt
spin	span spun	spun
spit	spat	spitten
split	split	split splitted
spread	spread	spread
spring	sprang sprung	sprung
stand	stood	stood
steal	stole	stolen stole
stick	stuck	stuck
sting	stang stung	stung
stink	stank stunk	stunk
stop	stopped stopt	stopped stopt
straw	strawed	strawn strawed
strew	strewed	strewn strewed
strow	strowed	strown strowed

present and
future tense.

imperfect tense.

perfect and pluperfect
tenses, & passive participle.

stride	stridstrode	stridden strid
strike	struck	stricken struck
string	strang strung	strung
strive	strove strived	striven strived
swear	sware swore	sworn
sweat	sweated sweat	sweated sweat
sweep	swept	swept
swell	swelled	swollen swelled
swim	swam swum	swum
swing	swang swung	swung
take	took	taken
teach	taught	taught
tear	tare	tore torn
tell	told	told
think	thought	thought
thrive	throve thrived	thriven
throw	threw	thrown
thrust	thrust	thrust
tread	trod trode	trod trodden
wash	washed	washed
wax	waxed	waxen waxed
wear	wore	worn
weave	wove weaved	woven
weep	wept	wept
wet	wetted wet	wetted wet
win	wan won	won
wind	wound	wound
work	worked wrought	worked wrought
wreath	wreathed	wreathen wreathed
wring	wringed wrung	wringed wrung
write	wrote writ	wrote writ written
writh	writhed	writhen.

Participle.

Participles are derived from verbs, and are active or passive.

Active participles always end in *ing*.

If the present tense of the verb end with *e*, the *e* is omitted, when formed into the active participle, and *ing* subjoined to the rest of the word. (*o*)

Passive participles, in their terminations, are always the same as the perfect and pluperfect tenses of verbs.

If a syllable be added to the present tense of a verb, when it ends with a single consonant, preceded by a single vowel, and has the accent on the last syllable, the final consonant must be doubled; as *hid*, *hidden*; *transmit*, *transmitted*, *transmitting*.

NOTE.

(*o*) Except in the participle *singeing* (an operation by fire), to distinguish it from *singing* (vocal music); and the participle *dyeing* (colouring or staining), to distinguish it from *dying* (suffering death).

Adverb.

Adverbs generally shew the manner of an action; and sometimes denote number, order, place, time, denying, or affirming.

Again	hither	then
almost	hitherto	thence
alone	how	there
along	indeed	thither
amidst	nay	together
around	never	too
as	no	twice
away	nowhere	under
below	over	underneath
beneath	off	up
ever	often	well
full	oftentimes	when
further	on	whence
here	out	whenever
hereafter	since	where
hereof	sometime	whither
herewith	somewhere	yes

Conjunction.

Conjunctions joins sentences, or parts of a sentence.

Again	neither
also	nevertheless
although	nor
and	notwithstanding
as	or
because	save
but	seeing
either	since
else	so
except	than
for	that
however	therefore
if	though
indeed	whereas
least	wherefore
moreover	whether

Preposition.

Prepositions connect words.

Above	from
about	in
after	into
against	of
among	on
at	over
before	to
behind	toward
below	under
beneath	unto
between	up
betwixt	upon
beyond	with
by	within
for	without.

Interjection.

Interjections express some sudden emotion or transport of the mind, occasioned by fear; surprise, joy, anger, aversion, &c.

Ah!

alas!

fie!

ha!

hark!

huzza!

lo!

O!

oh!

In the subsequent exemplifications the pupil should carefully distinguish the following particulars.

ARTICLE. Whether it be definite or indefinite.

SUBSTANTIVE. Whether it be common or proper; of what number, gender, and case.

ADJECTIVE. Whether it be of the positive, comparative, or superlative degree.

PRONOUN. Whether it be personal or relative; of what person, number, case, and gender.

VERB. Whether it be active, or neuter; of what mode, tense, person, and number; and what is its subject.

PARTICIPLE. Whether it be active or passive.

Adverbs, Conjunctions, Prepositions, and Interjections have no casual change of attribute, and require their names only to be mentioned.

Exemplifications.

PARTS OF SPEECH.

Article and Substantive.

A book,

a horse,

a cow,

an ox,

a man,

a boy,

a beggar,

an orange,

a woman,

a rose,

a girl,

an apple,

a sister,

a brother,

an aunt.

A honour,

a nephew,

a pigeon,

an uncle,

a ball,

the sun,

a globe,

a father,

a wife,

the stars,

a bear,

the moon,

a husband,

mankind,

the hills.

The summit,	London.
a goose,	A forest,
a brook,	a European,
an assembly,	a lioness,
a journey,	England,
a virtue,	a carpet,
a picture,	affection,
the light,	a plow,
a vice,	a lark,
a mother,	a sparrow,
a cottage,	fishes,
a hall,	the oxen,
a palace,	an empress,
a wall,	York,
the earth,	a lad,
a grove,	the hearth,
a gander,	a prince,
a duck,	an arbour,
the Alps,	a character,
a cat,	a tutor,
a house,	a boat,
a dog,	a daughter,
a meadow,	America,
a valley,	Edmund,
a lion,	the thunder,
an ape,	a nut,

Manchester,	A shade,
a governess,	a visit,
a king,	an ivy,
a tigress,	an inhabitant,
a bell,	a smile,
a niece,	an acorn,
a queen,	a needle,
a governor,	a rock,
a shepherd,	a cherry,
a tutoress,	an affront,
an avenue,	an apartment,
a chain,	the back,
a retirement,	a harvest,
an urn,	a garden,
Charles,	a biscuit,
the arms,	a blush,
a cascade,	a boot,
an epistle,	a bonnet,
a map,	a bridge,
a mop,	a building,
a leopard,	a cake,
a view,	a kindness,
a lady,	the spring,
an academy,	an ascent,
the mountain,	a crocus,
a mistake.	a chaise.

An honesty,	A cloud,
a gun,	a sentence,
instruction,	a pity,
a camel,	an icicle,
a rainbow,	a coat,
a finger,	a distance,
a cap,	the shoulder,
an eye,	a comma,
the taste,	a crow,
an improvement,	the ink,
a jessamine,	a bonnet,
a girl,	a coward,
a gooseberry,	a leaf,
the cattle,	a crocodile,
a letter,	the honey,
the silver,	a feather,
a ship,	a curiosity,
a fig,	a day,
a card,	a steeple,
a carriage,	a shoe,
Africa,	an island,
the children,	the diameter,
a parent,	music,
a goat,	the horizon,
an egg,	a discourse,
the morning.	an engagement.

Article, Adjective, and Substantive.

The woodbine's fragrance,
a shady grove,
the steeple's airy height,
the sandy shore,
a ripe grape,
a long field,
an elegant accomplishment,
the mountain's misty top,
a thatched cottage,
a frosty morn,
the blushing rose,
a dear friend,
an agreeable companion,
a kind parent,
a noble virtue,
an honest man,
a good boy,
a high tree,
a large ship,
a craggy rock,
a merry story.

A melancholy history,
a pretty cowslip,
the grassy meadow,
a wise prince,
a little town,
a country church,
a ruined abbey,
a gloomy forest,
an aged oak,
an early spring,
the miser's hoarded treasure,
the music's powers,
the apple's juicy sweetness,
the babbling brook,
the whistling wind,
Mary's gentle heart,
the spreading hawthorn,
the moonlight shade,
a clear united stream,
a frugal swain,
a feeling mind,
the mouldering wall,
gentle manners,
mild affections,
the ivy-mantled tower,
the yew-tree's shade.

The straw-built shed,
the echoing horn,
the blazing hearth,
the cool sequestered vale,
a cheerful day,
an aged thorn,
the tuneful nightingale,
a mossy cell,
the mountain's brow,
a fleecy cloud,
the sable yew,
the slender fir,
the sturdy oak,
the fountain's fall,
the river's flow,
the woody vallies,
a pleasant seat,
a shady bower,
a sheltering wood,
a humble cottage,
sweet innocence!
the cloud-topt hill,
the grassy dale,
the rustling leaves,
a poor old man,
the earth's fair bosom.

A hospitable dome,
the mowers' scythes,
the radiant sun,
the sweetest melody,
a kind relief,
the mind's eye,
the new fallen snow,
the rolling thunder,
delightful spring!
the drear waste,
the close embowering woods,
a little farm,
the drum's discordant sound,
the spangled sky,
undaunted truth,
soft compassion,
tender-looking charity,
the distant woodman's echoing strokes,
sweet-brier hedges,
a rustic, wild, grotesque alcove,
waving woods,
nature's beauties,
the swallow's mossy bed,
a jessamine bower,
consolation's lenient hand,
heart-easing mirth.

Pronouns placed promiscuously.

whatsoever	whom	itself
himself	which	others
it	we	its
whoever	them	mine
they	thy	yours
hers	ourselves	whatever
this	whomsoever	whosoever
one	these	one's
my	thou	our
I	who	herself
thyslf	ones	his
ye	whosoever	us
themselves	theirs	him
ours	myself	yourself
their	her	thee
whomever	you	ourself
me	whose	thine
onesself	that	your
those	whoseever	he
others'	she	yourselves.
other's	other	

Pronoun, Verb, and Participle.
*** 4-11 4-11 4-11

To be acknowledged;
I am writing,
they should forbear,
though I should admonish them,
I am pleased,
unless it be grown,
if he ask them,
she must dance,
who has designed it?
I will amend,
you might have suggested this,
approach,
though I have attended you,
they will be advanced,
I have been seeking them,
ere they be prevented,
do thou be cautioned,
except he were educated,
I have corresponded,
consent ye.

Whoever had been banished,
I should have been bruised,
whether they had reposed themselves,
he would have engaged him,
she hesitated,
they will betray you,
thou art laughing,
they would have changed it,
to undertake them,
except I had experienced it,
thou art condemned,
although thou have opposed me,
I will forgive thee,
be composed,
he shall be accommodated,
he is attacking us,
thou mayest preside,
before ye had been chosen,
those are contaminated,
whether others do perceive us,
I was concerned,
they will be commiserated,
whatever thou returnest,
being descended,
whosoever has heard thee,
ye should have recommended him.

Though I may blush,
he shall be abased,
before thou had commanded them,
be thou assured,
thou hast been reproofing,
he can labour,
to have been resolved,
they are civilized,
he planteth,
until thou be intitled,
unless we be taught,
I must be accompanied,
ye are courted,
though I err,
we would wish,
I explained myself,
though I do collect,
ye had promised,
I do repent,
thou mightest have befriended me,
we are escaping,
if he have assisted you,
except I did imply,
we could have gone,
he did pity me,
whether he be excused.

Thou mayest be acquainted,
do thou instruct her,
except we be refused,
ere I had been answered,
ye might evade me,
we should be applauded,
thou hast confessed it,
if I be pardoned,
he is following them,
I could have rewarded him,
ye will acquiesce,
you should learn,
consider,
although thou flatter me,
he doth grieve,
whether they have forsaken me,
if thou had been abused,
provided thou had been detected,
he can be appointed,
he had been reprimanded,
before thou interrupted me,
he hath conquered them,
unless we comfort ourselves,
if I have been distinguished,
being examined,
they have been selected.

Before they have dressed themselves,
they have disregarded us,
ye shall excell them,
before thou wert attached,
we might be authorized,
except ye have been encouraged,
thou wast released,
be ye employed,
ye could vindicate yourselves,
except I invited him,
thou wilt observe it,
remember me,
though they be sleeping,
ere he had awaked,
she was admiring herself,
I did improve,
thou wilt be ashamed,
although thou be permitted,
he had granted it,
we shall disappear,
although ye had been interrogated,
thou hast been concealing thyself,
unless he do intimate it,
thou breakest,
it adhered,
until ye do restore us.

Would thou had determined!
they are blundering,
suppose he do reform himself,
before thou understood,
he may have been confined,
provided thou had been protected,
lest ye perish,
he shall judge us,
thou dost vary,
persevere,
until ye comply,
although thou can behold,
lest he had been pursued,
they should have been defended,
he was punishing him,
until ye have eaten,
although thou do compare thyself,
they had approved,
we solicited,
ere he did enforce it,
we were prevented,
if he be preserved,
ye were troubled,
ere he were captivated,
they were surprised,
ye have been shunned.

We did imagine,
whether they be going,
to have finished,
they have been calumniated,
though we had been questioned,
ye would be blamed,
provided we did hearken,
ye are rejoicing,
he will be astonished,
ye do circumscribe them,
until he have been forgotten,
he recollected himself,
they prevaricate,
others have been admitted,
whatever they were doing,
whoever was esteemed,
whosoever may have been confused,
whether others do exist,
you shall establish us,
you mistake,
these shall be accepted,
let him be governed,
he was accustomed,
they should submit themselves,
they had been amusing him.

MISCELLANEOUS EXEMPLIFICATIONS.

Give ear to the instructions of prudence; and let the precepts of truth sink deep into thine heart: so shall the charms of thy mind add lustre to thy form; and thy beauty, like the rose it resembleth, shall retain its sweetness, when its bloom is withered.

Commune with thyself, O man! and consider wherefore thou wert made.

Contemplate thy powers, contemplate thy wants and thy connections; so shalt thou discover the duties of life, and be directed in all thy ways.

Proceed not to speak or to act, before thou hast weighed thy words, and examined the tendency of every step thou shalt take: so shall disgrace fly far from thee, and in thy house shall shame be a stranger; repentance shall not visit thee, nor sorrow dwell upon thy cheek.

The first step towards being wise, is to know that thou art ignorant; and if thou wouldest be esteemed in the judgment of others, cast off the folly of seeming wise in thine own conceit.

This instant is thine; the next is in the womb of futurity, and thou knowest not what it may bring forth.—Therefore, whatsoever thou resolvest to do, do it quickly; defer not till the evening what the morning may accomplish.



If thy mind thirst for honour, if thine ear have any pleasure in the voice of praise, exalt thy aim to do something that is praise-worthy.

Endeavour to be first in thy calling, whatever it be; neither let any one go before thee in well-doing: nevertheless, do not envy the merits of another, but improve thine own talents.

Let him that scoffeth at the lame, take care that he halt not himself; whosoever speaketh of another's failings with pleasure, shall hear of his own with shame.

Of much speaking cometh repentance; but in silence there is safety.

From the inexperience of others do thou learn wisdom; and from their failings correct thine own faults.

Envy not the appearance of happiness in any man; for thou knowest not his secret griefs.

The promises of hope are sweeter than roses in the bud, and far more flattering to expectation; but the threatenings of fear are a terror to the heart.

Nevertheless, let not hope allure, nor fear deter thee from doing that which is right; so shalt thou be prepared to meet all events with an equal mind.

The nearest approach thou canst make to happiness on this side the grave, is to enjoy health, wisdom, and peace of mind.

These blessings, if thou possess, and would preserve to old age, avoid the allurements of Voluptuousness, and fly from her temptations.

When she spreadeth her delicacies on the board, when her wine sparkleth in the cup, when she

smileth upon thee, and persuadeth thee to be joyful and happy; then is the hour of danger, then let Reason stand firmly on her guard.

Harbour not revenge in thy breast; it will torment thy heart, and discolour its best inclinations.

Be always more ready to forgive, than to return an injury: he that watches for an opportunity of revenge, lies in wait against himself, and draweth down mischief on his own head.

As blossoms and flowers are strewed upon the earth by the hand of spring; as the kindness of summer produceth in perfection the bounties of harvest: so the smiles of pity shed blessings on the children of misfortune.

He who pitieth another, recommendeth himself; but he who is without compassion, deserveth it not.

The tears of the compassionate are sweeter than dew-drops falling from roses on the bosom of the earth.

Shut not thine ear, therefore, against the cries of the poor; neither harden thine heart against the calamities of the innocent.

When the fatherless call upon thee, when the widow's heart is sunk, and she imploreth thy assistance with tears of sorrow; O pity her affliction, and extend thy hand to those who have none to help them.

When thou seest the naked wanderer of the street, shivering with cold, and destitute of habitation, let bounty open thine heart; let the wings of charity shelter him from death, that thine own soul may live.

It is thy duty to be friendly to mankind, as it is thy interest that men should be friendly to thee.

In thy dealings with men be impartial and just; and do unto them, as thou wouldst they should do unto thee.

Be faithful to thy trust; and deceive not the man who relieth upon thee: be assured it is less in the sight of God to steal than to betray.

Finally, O son of society, examine thy heart; call remembrance to thy aid: and if in any of these things thou find thou hast transgressed, take sorrow and shame to thyself; and make speedy reparation to the utmost of thy power.

DAY:

MORNING.

In the barn the tenant cock,

Close to partlet perch'd on high,
Briskly crows (the shepherd's clock)

Jocund that the morning 's nigh.

Swiftly from the mountain's brow,

Shadows, nurst by night, retire;

And the peeping sun-beam, now,

Paints with gold the village spire.

Philomel forsakes the thorn,

Plaintive where she prates at night;

And the lark, to meet the morn,

Soars beyond the shepherd's sight.

From the low-roof'd cottage ridge,

See the chatt'ring swallow spring;

Darting through the one-arch'd bridge,
Quick she dips her dappled wing.

Now the pine-tree's waving top
Gently greets the morning gale;

Kidlings, now, begin to crop
Daisies, on the dewy dale.

From the balmy sweets uncloy'd,
(Restless, till her task be done)

Now the busy bee 's employ'd,
Sipping dew before the sun.

Trickling through the crevic'd rock,
Where the limpid stream distils,
Sweet refreshment waits the flock,
When 't is sun-drove from the hills.

Colin 's for the promis'd corn
(Ere the harvest hopes are ripe)

Anxious;—whilst the huntsman's horn,
Boldly sounding, drowns his pipe.

Sweet—O sweet, the warbling throng
On the white emblossom'd spray!

Nature's universal song
Echoes to the rising day.

NOON.

Fervid on the glittering flood,
Now the noon-tide radiance glows:

Drooping o'er it's infant bud,
Not a dew-drop's left the rose.

By the brook the shepherd dines,
From the fierce meridian heat;

Shelter'd by the branching pines,
Pendant o'er his grassy seat.
Now the flock forsakes the glade,
Where uncheck'd the sun-beams fall;
Sure to find a pleasing shade
By the ivy'd-abbey wall.
Echo, in her airy round,
O'er the river, rock, and hill,
Cannot catch a single sound,
Save the clack of yonder mill.
Cattle court the zephyrs bland,
Where the streamlet wanders cool;
Or with languid silence stand
Midway in the marshy pool.
But from mountain, dell, or stream,
Not a fluttering zephyr springs;
Fearful lest the noon-tide beam
Scorch it's soft, it's silken wings.
Not a leaf has leave to stir,
Nature's lull'd—serene—and still!
Quiet e'en the shepherd's cur,
Sleeping on the heath-clad hill.
Languid is the landscape round,
Till the fresh-descending shower,
Grateful to the thirsty-ground,
Raises ev'ry fainting flower.
Now the hill—the hedge—is green,
Now the warblers' throats in tune;
Blithsome is the verdant scene,
Brighten'd by the beams of noon!

EVENING.

O'er the heath the heifer strays
Free—(the furrow'd task is done)
Now the village windows blaze,
Burnish'd by the setting sun.
Now he sets behind the hill,
Sinking from a golden sky:
Can the pencil's mimic skill
Copy the refulgent dye?
Trudging as the plowmen go,
(To the smoking hamlet bound)
Giant-like their shadows grow,
Lengthen'd o'er the level ground.
Where the rising forest spreads
Shelter for the lordly dome!
To their high-built airy beds,
See the rooks returning home!
As the lark, with varied tune,
Carols to the evening loud;
Mark the mild resplendent moon,
Breaking through a parted cloud!
Now the hermit howlet peeps
From the barn or twisted brake;
And the blue mist slowly creeps,
Curling on the silver lake.
As the trout in speckled pride,
Playful from it's bosom springs;
To the banks, a ruffled tide,
Verges in successive rings.

Tripping through the silken grass,
O'er the path-divided dale,
Mark the rose-complexion'd lass,
With her well-pois'd milking pail!
Linnets with unnumber'd notes,
And the cuckoo-bird with two,
Tuning sweet their mellow throats,
Bid the setting-sun adieu.

Cunningham.

CHRIST'S SERMON.

Take heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your Father who is in heaven. Therefore when thou doest thine alms do not sound a trumpet before thee, as the hypocrites do in the synagogues, and in the streets, that they may have glory of men. Verily, I say unto you they have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth; that thine alms may be in secret; and thy Father, who seeth in secret, himself shall reward thee openly.

Lay not up for yourselves treasures upon earth, where moth and rust do corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is there will your heart be also. The light of the body is the eye: if therefore thine eye be single thy whole body shall be full of light; but if thine eye be evil

thy whole body shall be full of darkness. If, therefore, the light that is in thee be darkness, how great is that darkness!

Judge not, that ye be not judged: for with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again. And, why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? or, how wilt thou say to thy brother, let me pull out the mote out of thine eye; and behold, a beam is in thine own eye? Thou hypocrite! first cast out the beam that is in thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for, every one that asketh—receiveth; and he that seeketh—findeth; and to him that knocketh it shall be opened. Or what man is there of you, who, if his son ask bread will he give him a stone; or, if he ask a fish will he give him a serpent? If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him? Therefore, all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

Enter ye in at the strait gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be who go in thereat: because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it.

Beware of false prophets who come to you in sheep's clothing, but inwardly they are ravening wolves: ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so, every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore, by their fruits ye shall know them.

Not every one that saith unto me, "lord, lord," shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. Many will say to me in that day, "lord, lord, have we not prophesied in thy name; and in thy name have cast out devils; and in thy name done many wonderful works?" and then will I profess unto them, "I never knew you; depart from me, ye that work iniquity." Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man who built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man who built his house upon the sand; and the rains descended, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it.

Matthew.

THE EVENING WALK.

Let us o'er the fields,

Across the down, or thro' the shelving wood,
Wind our uncertain way. Let fancy lead,
And be it ours to follow, and admire,
As well we may, the graces infinite
Of nature. Lay aside the sweet resource
That winter needs, and may at will obtain,
Of authors chaste and good, and let us read
The living page, whose ev'ry character
Delights, and gives us wisdom.

How gay this meadow ! like a gamesome boy,
New-cloth'd, his locks fresh comb'd and powder'd, he
All health and spirits. Scarce so many stars
Shine in the azure canopy of heav'n,
As king-cups here are scatter'd, interspers'd
With silver daisies.

But mark, with how peculiar grace, yon wood
That clothes the weary steep, waves in the breeze
Her sea of leaves ; thither we turn our steps,
And by the way attend the cheerful sound
Of woodland harmony, that always fills
The merry vale between. How sweet the song
Day's harbinger attunes !

I love to see the little goldfinch pluck
The groundsel's feather'd seed, and twit and twit ;
And then in bow'r of apple blossoms perch'd,
Trim his gay suit, and pay us with a song.—
I would not hold him pris'ner for the world !

The chimney-haunting swallow too, my eye
And ear well pleases. I delight to see
How suddenly he skims the glassy pool,
How quaintly dips, and with a bullet's speed
Whisks by. I love to be awake, and hear
His morning song twitter'd to young-ey'd day.

But most of all it wins my admiration,
To view the structure of this little work,
A bird's nest. Mark it well, within, without.
No tool had he that wrought, no knife to cut,
No nail to fix, no bodkin to insert,
No glue to join; his little beak was all.
And yet how neatly finish'd! What nice hand
With every implement and mean of art,
And twenty years apprenticeship to boot,
Could make me such another?

The bee observe;

She too an artist is, and laughs at man
Who calls on rules the slightly hexagon
With truth to form; a cunning architect,
That at the roof begins her golden work,
And builds without foundation. How she toils,
And still from bud to bud, from flow'r to flow'r,
Travels the livelong day! Ye idle drones!
That rather pilfer than your bread obtain
By honest means like these, look here, and learn
How good, how fair, how honourable 't is
To live by industry.

But see, the setting sun
Puts on a milder countenance, and skirts
The undulated clouds that cross his way
With glory visible.

Down the hedge-row path

We hasten home, and only slack our speed
To gaze a moment, at th' accustom'd gap
That all so unexpectedly presents
The clear cerulean prospect down the vale.
Dispers'd along the bottom flocks and herds,
Hayricks and cottages, beside a stream
That silverly meanders here and there;
And higher up, cornfields, and pastures, hops,
And waving woods, and tufts, and lonely oaks,
Thick interspers'd as Nature best was pleas'd.

Happy the man who truly loves his home,
And never wanders farther from his door
Than we have gone to-day; who feels his heart
Still drawing homeward, and delights like us
Once more to rest his foot on his own threshold.

Anonymous.

A soft answer turneth away wrath; but grievous words stir up anger. The tongue of the wise useth knowledge aright; but the mouth of fools poureth out foolishness. He that is void of wisdom despiseth his neighbour; but a man of understanding holdeth his peace.

Solomon.

ODE.

The spacious firmament on high,
With all the blue etherial sky,
And spangled heavens, a shining frame,
Their great original proclaim:
Th' unwearied sun, from day to day,
Does his Creator's power display,
And publishes to every land
The work of an Almighty hand.

Soon as the evening shades prevail,
The moon takes up the wond'rous tale,
And nightly to the listening earth
Repeats the story of her birth:
Whilst all the stars that round her burn,
And all the planets in their turn,
Confirm the tidings as they roll,
And spread the truth from pole to pole.

What though in solemn silence all
Move round this dark terrestrial ball!
What tho' nor real voice nor sound
Amid their radiant orbs be found!
In reason's ear they all rejoice,
And utter forth a glorious voice,
For ever singing, as they shine,
"The hand that made us is divine,"

Addison.

A WINTER EVENING'S CONVERSATION.

The family of Euphronius had left their retirement at Hart-Hill, where

Dead the vegetable kingdom lay
And dumb the tuneful. *Thomson.*

His fire-side, at Manchester, was surrounded by a young and smiling circle; and the various labours and incidents of the day furnished topics, of amusing conversation, for the evening. Each, in succession, was the little hero of his own important tale; and Sophron closed the entertainment, by repeating the Geographical Lesson which he had learned, and recounting his travels over the terra-queous globe.

All listened with eager attention to the wondrous narration. He told them of the orange groves, and spicy woods, of Western and Eastern India; described the gold and silver mines of Peru, the rich diamonds of Brazil and of Bengal, and the ivory tusks of the elephant, found in the forests of Africa. In artless colours, he painted the dreary regions, and eternal snows, of the Northern and Southern Poles; and when a general chill had seized his sympathetic audience, he presented to their astonished view the clouds of smoke, and torrents of liquid fire, discharged by Hecla, Vesuvius, and Ætna. These impressions of horror were for a while, suspended, when he displayed the vast expanse of the ocean, unruffled by a breath of wind, reflecting every where

the azure sky, and crowded with myriads of sportive fishes. But a storm succeeds; the swelling billows mount into the heavens, the shattered bark is borne aloft on the summit of a wave, and then hurled into the gulph below, where she is dashed against a treacherous rock, or swallowed by the horrible abyss.

Sophron proceeded to the history of animated nature: he pictured the Lion, which inhabits the burning deserts of Zaara; pointed out the just proportions of his make, in which strength is united with agility, his undaunted look, and tremendous roar, resembling distant thunder. The peaceable Rhinoceros, that provokes not to combat, yet disdains to fly, even from the monarch of the forest; the fierce Tiger, the savage and untameable Hyena, and the artful Crocodile, were each described. Nor did he forget the Camel, patient of hunger and thirst; the monstrous Hippopotamos, found in the rivers Nile, and Niger; and the Ouran-Outang, so near in its approaches to the human form. The scaly tribe of fishes he barely noticed; but dwelt longer on the structure, properties, and habitudes, of the feathered race. He particularly enlarged on the songsters of the wood, who delight the eye, and charm the ear, by their varied plumage, and enchanting notes. These pleasing notes, he said, like human language, are not *innate*; but depend on the *imitation* of such sounds, as the birds most frequently hear, and which their organs are adapted to perform. A young robin has been taught the song of the nightingale; and a linnet, which belonged to Mr. Matthews, at Kensington, almost articulated the words *pretty boy*. The

common sparrow, taken from the nest when just fledged, and educated with the goldfinch and the linnet, acquires the music of each ; and the powers of the mocking bird are expressed by its very name. Canary birds, which are so much admired in this country, are imported from Tyrol, where the nightingale was originally employed as their instructor in singing. The traffic in these birds forms an article of commerce, as four Tyrolese generally bring over to England sixteen hundred every year: and though they carry them one thousand miles by land, and pay a duty of twenty pounds for this number, yet they reap a sufficient profit from the sale of them.

Here Sophron concluded the history of his travels, of which this is only a brief relation. Alexis, Lucy, Emilia, and Jacobus, continued in mute attention, expecting further wonders ; and the looks of Euphronius expressed the satisfaction which he felt. You have given us, said he to Sophron, a lively and just description of the globe, its productions, and brute inhabitants: but man, who, by the superiority of his mental powers, is the lord of the creation ; and whose nature and character form the most interesting and important objects of inquiry, has been overlooked in your survey. Climate, soil, laws, customs, food, and other accidental differences have produced an astonishing variety in the complexion, features, manners, and faculties of the human species. The most refined and polished nations may be distinguished from each other ; and a river is sometimes the only boundary between two savage tribes, who are as dissimilar in the tincture of

their skin, as in the disposition of their minds. But all mankind have one common structure; all are formed with the powers of reason, with the moral affections, and with a capacity for happiness. The varieties amongst the human race, enumerated by Linnæus and Buffon, are six. The first is found under the polar regions, and comprehends the Laplanders, the Esquimaux Indians, the Samoeid Tartars, the inhabitants of Nova Zembla, the Borandians, the Greenlanders, and the people of Kamtschatka. The visage of men, in these countries, is large and broad; the nose flat and short; the eyes of a yellowish brown, inclining to blackness; the cheek bones extremely high; the mouth large; the lips thick, and turned outwards; the voice thin and squeaking; and the skin of a dark grey colour. The people are short in stature, the generality being about four feet high, and the tallest not more than five. Ignorance, stupidity, and superstition, are the mental characteristics of the inhabitants of these rigorous climates. For here

Doze the gross race. Nor sprightly jest nor song,
Nor tenderness they know, nor aught of life,
Beyond the kindred bears that stalk without. *Thomson.*

The Tartar race, under which may be comprehended the Chinese, and the Japanese, form the second great variety in the human species. Their countenances are broad and wrinkled, even in youth; their noses short and flat; their eyes little, sunk in the sockets, and several inches asunder; their cheek bones are high; their teeth of a large size, and sepa-

rate from each other ; their complexions olive-coloured ; and their hair black. These nations, in general, have no religion, no settled notions of morality, and no decency of behaviour. They are chiefly robbers ; their wealth consists in horses ; and their skill in the management of them.

The third variety of mankind is that of the southern Asiatics, or the inhabitants of India. These are of a slender shape, have long straight black hair, and generally Roman noses. Their complexions are of an olive colour, and in some parts quite black. These people are slothful, luxurious, submissive, cowardly, and effeminate.

The Negroes of Africa constitute the fourth striking variety in the human species ; but they differ widely from each other ; those of Guinea, for instance, are extremely ugly, and have an insupportably offensive scent ; whilst those of Mozambique are reckoned beautiful, and are untainted with any disagreeable smell. The Negroes are, in general, of a black colour ; and the downy softness of the hair, which grows upon the skin, gives a smoothness to it, resembling that of velvet. The hair of their heads is woolly, short, and black ; but their beards often turn grey, and sometimes white. Their noses are flat and short, their lips thick and tumid, and their teeth of an ivory whiteness.

The intellectual and moral powers of these wretched people are uncultivated ; and they are subject to the most barbarous despotism. The savage tyrants, who rule over them, make war upon each other for *human plunder* ; and the wretched victims, bartered

for spirituous liquors, or the wares of Birmingham and Manchester, are torn from their families, their friends, and their native land; and consigned for life to misery, toil, and bondage. [*It appears, from the most accurate calculation, says Abbé Raynal, that a seventh part of the Blacks, imported from the coast of Guinea, die every year. Fourteen hundred thousand unhappy beings, who are now in the European colonies, in the New World, are the unfortunate remains of nine millions of slaves, who have been conveyed thither.*] But how am I shocked to inform you, that this infernal commerce is carried on by the humane, the polished, the christian inhabitants of Europe; nay, even by Englishmen whose ancestors have bled in the cause of liberty, and whose breasts still glow with the same generous flame! I cannot give you a more striking proof of the ideas of horror, which the captive negroes entertain of the state of servitude they are to undergo, than by relating the following incident from Dr. Goldsmith. "A Guinea captain was, by stress of weather, driven into a certain harbour, with a lading of sickly slaves, who took every opportunity to throw themselves over-board, when brought upon deck for the benefit of fresh air. The captain perceiving, amongst others, a female slave attempting to drown herself, pitched upon her as a proper example for the rest. As he supposed that they did not know the terrors attending death, he ordered the woman to be tied with a rope under the arm-pits, and let down into the water. When the poor creature was thus plunged in, and about half way down, she was heard to give a terrible shriek, which at first was

ascribed to her fears of drowning; but soon after, the water appeared red around her, she was drawn up, and it was found that a shark, which had followed the ship, had bitten her off from the middle."

[*The practice of domestic slavery prevailed in the most polished ages of the Greeks and Romans, and had a very pernicious influence on the manners of those nations. It is related that Vedius Pollio, in the presence of Augustus, ordered one of his slaves, who had committed a slight offence, to be cut in pieces, and thrown into the fish-pond, to feed his fishes. But the emperor, with indignation, commanded him instantly to emancipate that slave, and all the others who belonged to him.*]

The native inhabitants of America make a fifth race of men. They are of a copper-colour, have black, thick, straight hair, flat noses, high cheek bones, and small eyes. They paint the body and face of various colours, and eradicate the hair of their beards, and of other parts, as a deformity. Their limbs are not so large and robust as those of the Europeans. They endure hunger, thirst, and pain, with astonishing firmness and patience; and, though cruel to their enemies, they are kind and just to each other.

The Europeans may be considered as the last variety of the human kind. But it is unnecessary to enumerate the personal marks which distinguish them, as every day affords you opportunities of making such observations. I shall only suggest to you, that they enjoy singular advantages from the fairness of their complexions. The face of the African Black, or of the olive-coloured Asiatic, is a very imperfect

index of the mind, and preserves the same settled shade in joy and sorrow, confidence and shame, anger and despair, sickness and health. The English are said to be the fairest of the Europeans; and we may therefore presume, that their countenances best express the variations of the passions, and the vicissitudes of disease. But the intellectual and moral characteristics of the different nations, which compose this quarter of the globe, are of more importance to be known. These, however, become gradually less discernible, as fashion, learning, and commerce, prevail more universally; and I shall leave them, as objects of your future enquiry.

Thus passed a winter's evening by the fire-side of Euphronius, whose pleasing, though anxious task it was,

To rear the tender thought;
 To teach the young idea how to shoot;
 To pour the fresh instruction o'er the mind;
 To breathe th' enlivening spirit; and to fix
 The generous purpose in the glowing breast. *Thomson.*

Percival's "Father's Instructions."

Modesty always sits graceful upon youth; it covers a multitude of faults, and doubles the lustre of every virtue which it seems to hide.

Whoso loveth instruction loveth knowledge; but he that hateth reproof is brutish.

When thou speakest to a superior, do it respectfully; when thou speakest to an equal, do it modestly; when thou speakest to a beggar, do it softly: for thou knowest not what thine own estate may be.

Sweet is the breath of morn, her rising sweet,
With charm of earliest birds; pleasant the sun,
When first on this delightful land he spreads
His orient beams on herb, tree, fruit, and flower,
Glist'ring with dew; fragrant the fertile earth
After soft showers; and sweet the coming on
Of grateful evening mild; then silent night,
With this her solemn bird, and this fair morn,
And these the gems of heav'n, her starry train.

Milton.

I would not enter on my list of friends
(Though grac'd with polish'd manners and fine sense
Yet wanting sensibility) the man
Who needlessly sets foot upon a worm.
An inadvertent step may crush the snail
That crawls at evening in the public path;
But he that has humanity, forewarn'd,
Will tread aside and let the reptile live.
The creeping vermin, loathsome to the sight,
And charged perhaps with venom, that intrudes
A visitor unwelcome into scenes
Sacred to neatness and repose, th' alcove,
The chamber, or refectory, may die.
A necessary act incurs no blame.
Not so when held within their proper bounds
And guiltless of offence, they range the air,
Or take their pastime in the spacious field.
There they are privileged. And he that hunts
Or harms them there is guilty of a wrong,
Disturbs th' œconomy of nature's realm,
Who, when she form'd, design'd them an abode.
Ye, therefore, who love mercy,

Teach

Teach your sons to love it too.

Distinguish'd much by reason, and still more
By our capacity of grace divine,
From creatures that exist but for our sake,
Which, having serv'd us, perish, we are held
Accountable, and God, some future day,
Will reckon with us roundly for th' abuse
Of what he deems no mean or trivial trust.
Superior as we are, yet they depend
Not more on human help, than we on theirs.
Their strength, or speed, or vigilance were giv'n
In aid of our defects. In some are found
Such teachable and apprehensive parts,
That man's attainments in his own concerns,
Match'd with th' expertness of the brutes in theirs,
Are oft-times vanquish'd and thrown far behind.
Some shew that nice sagacity of smell,
And read with such discernment in the port
And figure of the man his secret aim,
That oft we owe our safety to a skill
We could not teach, and must despair to learn.
But learn we might if not too proud to stoop
To quadrupede instructions, many a good
And useful quality, and virtue too,
Rarely exemplified among ourselves.
Attachment never to be wean'd, or chang'd
By any change of fortune, prove alike
Against unkindness, absence, and neglect ;
Fidelity, that neither bribe nor threat
Can move or warp ; and gratitude for small
And trivial favours, lasting as the life,
And glist'ning even in the dying eye.

Cowper.



RULES.

In the construction of the English language,

I.

The subject or nominative case, and the verb to which it belongs, are of the same person and number.

The Lord omnipotent reigneth.

O blessed health! thou art above all gold and treasure; 't is thou who enlargest the soul—and openest all its powers to receive instruction, and to relish virtue.—He that has thee has little more to wish for! and he that is so wretched as to want thee wants every thing with thee.

Evils and misfortunes sink the heart of man; but hope giveth consolation.

Man hides himself in his little hut, and says, “I am lord over this vast universe.”

II.

When two or more substantives of the singular number, not connected by **AND**, are the subject of a verb, the verb is either singular or plural. (*a*)

Every leaf, every twig, every drop of water teem (or teems) with life.

NOTE.

(*a*) This rule is admitted with acquiescence to general opinion rather than from a conviction of its propriety. Nevertheless, the philosophical tutor will undoubtedly direct his pupil to prefer the plural verb; and in this case the third and fourth rules may be expunged.

It is a received opinion among grammarians, that "any two nouns, which express synonymous ideas, may be used in construction with a verb singular." But if the ideas are synonymous one of them is unnecessary; if they are distinct, reason and analogy demand a plural. In either case, it is a blemish in composition. It is indisputably more correct and elegant to associate a verb plural with two nouns; and it has this advantage—be the words synonymous or not, you cannot err. I am not ignorant, that the practice may be supported by the syntax of ancient languages. But what have we to do with foreign idioms?

"In Spain, the man who cultivates the earth is despised. In China, the first honours of the community are bestowed on enterprising husbandmen.—Thus wisdom and folly divide the world."

Here the idea of a divided world is expressed with purity and energy. But had the author written "**DIVIDES** the world," they who neglect a living language to cultivate a dead one, would attempt to justify the phrase by pronouncing it elliptical; for as the plea that the words **WISDOM** and **FOLLY** are synonymous, must be rejected, the only expedient to which they could resort is the elipsis; which they would thus supply.

"Wisdom divides the world, and folly divides the world."

But

III.

But if the substantives unite in producing the object, the verb is plural.

Affability, benevolence, virtue, form the perfect amiable mind.

IV.

If one of the substantives of a subject be plural, though not connected by AND, the verb is plural.

The planetary system, the fixed stars, the boundless ocean, affect the mind with sensations of astonishment.

V.

When the subject is a noun of multitude,
and

NOTE.

But, in strict propriety, if wisdom divide the world, folly must subdivide it.

Not to insist, however, on an instance, which may admit dispute, let us take a passage, that will detect at once the fallacy of this doctrine.

"One and one are two."

This expression is proper. Let it also be written in the vulgar manner.—

"One and one *is* two."

The structure is now elliptical. Let us see what figure it will make when the elipsis is supplied:

"One is two, and one is two."

consequently, one and one are four!

Dr. Withers.—Aristarchus.

and is understood or spoken of in an individual point of view, the verb is singular.

There is a multitude of persons.

The assembly is numerous.

VI.

But when it is understood to represent a number of individuals, of which the verb can be affirmed of each, the verb is plural.

The people rejoice.

In the days of youth, the multitude eagerly pursue pleasure as their chief good.

The lowing herd wind slowly o'er the lea.

VII.

When the infinitive mood or the clause of a sentence becomes the subject of a verb, the verb is of the third person, singular number.

To err is human, to forgive—divine.

To labour and to be content with what a man hath is a sweet life.

The brightness of the sky, the lengthening of the days, the increasing verdure of the spring, the arrival of any piece of good news, or whatever carries with it the most distant glimpse of joy, is frequently the parent of a social and happy conversation.

VIII.

When the subject is an adjective, placed absolutely, (*b*) the verb is plural.

The sincere are always esteemed.

The frank please all the world.

The plain sometimes offend.

The ingenuous often betray themselves.

IX.

A substantive or pronoun, being the subject of a verb or participle-active, is in the nominative case. (*c*)

He, having so forcibly recommended the practice of the social affections, retired; taking with him the admiration and good wishes of those who heard him.

A person, going down into an ice-house, smokes.

X.

A substantive or pronoun, being the object of

NOTES.

(*b*) i. e. Without its substantive.

(*c*) The pronoun immediately preceding the verb is its subject.

In addressing a person we politely use the pronoun in the plural number, which is made to agree with the verb in person and number.

of a verb or participle active, is in the accusative case.

Be grateful to thy father, for he gave thee life; and to thy mother, for she sustained thee.

True humanity consists, in not treating our fellow creatures with rigour, but excusing their weaknesses, supplying their defects, assuaging their pains, and comforting them in their afflictions.

XI.

When property or possession is implied, it may be expressed by the possessive case. (*d*)

Let all the ends thou aimest at, be thy country's, Thy God's, and truth's.

NOTE.

(*d*) When two or more substantives, immediately following one another, are in the possessive case, the apostrophe is expressed with the last only.

“Edmund, Samuel, and Charles's books.”

When a substantive singular in the possessive case, ends with *s*, it takes an additional *s* after the apostrophe; a substantive plural does not.

When a substantive, in the possessive case, is preceded by *IT*'s, or *ONE*'s, the pronoun retains the apostrophe.

“One's finger's end.”

Expressed more naturally,

“The end of one's finger.”

An adjective of number, placed absolutely before a substantive, is made of the possessive case.

“I will not destroy it for ten's sake.”

XII.

Adjectives, expressing number or plurality, require the substantives to which they belong to be plural; those denoting unity require the substantives to be singular. (e)

I have

NOTES.

(e) Two or more adjectives, expressing ordinal number, joined by AND, require a substantive plural; joined by OR, a substantive singular.

"The third and fourth volumes."

"The first or second page."

Twelve head of cattle, twelve score men, twelve brace of birds, twelve foot high, twelve pound weight are improper expressions, the use of which cannot be defended by analogy; head, score, brace, foot, and pound, being as regularly made plural as any nouns in the language.

ALL, joined to a substantive singular, implies the whole quantity.

"All the wine."

ENOUGH is applied to substantives of the singular number; ENOW to substantives of the plural number, and are placed after them.

ANY, is used with substantives of either number.

OTHER, SOME, when preceded by the definite article, are used before substantives of either number; when the definite article does not occur they require a plural substantive.

EACH, EVERY, are used with substantives of the singular number.

EVERY may be connected with substantives of the plural number, when a collective quantity is understood.

"Every three years."

I have ventured,
 Like little wanton boys that swim on bladders,
 These many summers in a sea of glory.
 One morn I miss'd him on th' accustom'd hill;
 Another came, nor yet beside the rill,
 Nor up the lawn, nor at the wood was he.

XIII.

Prepositions, when connected by AND, NOR, OR, or THAN, in a simple sentence, are alike; adjectives are of the same degree of comparison; pronouns of the same case; and verbs of the same mood and tense. (*f*)

Truth is fair and artless, simple and sincere, uniform and consistent.

The most innocent pleasures are the sweetest, the most sensible, the most affecting, and the most lasting.

It is harder to avoid censure than to gain applause.

If thou wouldst gain the esteem of men, the love of thy friends, or secure the friendship of thy companions, be uniformly good-natured, condescending, and honest.

NOTE.

(*f*) This rule is not applied to conjunctions when they join *sentences*.

"True happiness is of a retired nature, and an enemy to pomp and noise."

The first conjunction, in the above example, joins two sentences; the latter does not, and therefore requires the same prepositions, expressed or understood;---or what in Latin are called dative cases.

XIV.

When a substantive or pronoun is added to a subject to explain its nature, or express its meaning more fully, it is in the same case, and is said to be in apposition.

The butterfly, child of the summer, flutters in the sun.

The Deity, he who governs the universe, is infinitely amiable.

XV.

When the pronoun follows the infinitive mood of the verb TO BE, it is in the accusative case; but after other moods, it is in the nominative case.

To be him.

To be them.

I am he.

It is I.

XVI.

The pronoun is of the same person, number, and gender, as its antecedent.

Many are the silent pleasures of the honest peasant, who rises cheerfully to his labour.---Look into his dwelling---where the scene of every man's happiness chiefly lies:---he has the same domestic endearments,

dearments,---as much joy and comfort in his children, and as flattering hopes of their doing well, to enliven his hours, and gladden his heart, as you could conceive in the most affluent station.

XVII.

When the pronoun **WHO** is placed before the subject of a verb, it is in the accusative case.

They feel not the charms of rural pleasures, whom opulence has made proud.

He is the freeman whom the truth makes free,
And all are slaves beside.

XVIII.

When the pronoun **WHO**, **WHOSE**, or **WHOM**, is used in asking a question, and the answer is given by a pronoun, it is in the same case.

Q. Who wrote this letter?—Ans. I.

Q. Whose are these books?—Ans. Mine.

Q. On whom do you look?—Ans. On him.

XIX.

The pronoun **WHO** placed after the word **THAN** is in the accusative case.

I love my father, my mother, and my sister ; than whom no one is more dear to me.

XX.

The pronoun **WHO** is used in reference to persons, and **WHICH** to things; **THAT** may refer to either.

They love the country, and none else, who seek
For their own sake, its silence and its shade.
Delights which who would leave that has a heart
Susceptible of pity, or a mind
Cultur'd and capable of sober thought,
For all the savage din of the swift pack,
And clamours of the field?---Detested sport,
That owes its pleasures to another's pain!

XXI.

One or more pronouns, placed after a preposition are in the accusative case. (*h*)

Put away from thee a froward mouth, and perverse
lips put far from thee.

NOTE.

(*h*) Instead of placing the preposition **OF** after a participle active preceded by an article, it is more elegant to convert the participle into a substantive; or otherwise omit the article and preposition.

"Temperance is a moderating of the desires governed by reason."

"Temperance is a moderation of the—" &c.

"By the observing of truth you will command esteem."

"By observing the truth, you will—" &c.

XXII.

When the pronouns **THIS** and **THAT**, or **THESE** and **THOSE**, are used in reference to two persons or things, **THIS** or **THESE** relate to the nearer or latter; **THAT** or **THOSE** to the former, or more distant person or thing spoken of. (*i*)

THE ONE and **THE OTHER**, are used indifferently in reference to the former or the latter.

Religion raises men above themselves; irreligion sinks them beneath the brutes: the one makes them angels, the other makes them devils; this binds them down to a poor pitiable speck of perishable earth; that opens up a vista to the skies.

NOTE.

(*i*) **THAT** is a relative pronoun when **WHO** or **WHICH** can be substituted in its stead; it is a demonstrative pronoun when it distinguishes or points out a substantive which follows or is understood after it; and a conjunction when **WHO** or **WHICH** cannot supply its place.

“Near yonder thorn that lifts its head on high,

“Where once the sign-post caught the passing eye;

“Low lies that house, where nut-brown draughts inspir’d;

“Where grey-beard mirth and smiling toil retir’d.”

“Admonish thy friend; it may be he hath not done it: or, if he have, that he do it no more.”

“Admonish thy friend; it may be he hath not said it; or, if he have, that he speak it not again.”

XXIII.

The indicative form of verbs is sometimes retained, when the sense is fixed or determined, though it takes a conjunction, usually expressing doubt or uncertainty, before it.

Be careful of your style upon all occasions; whether you write or speak, study for the best words and the best expressions; and if you are in doubt concerning the propriety or elegance of any word, have recourse to some good author on the subject immediately; if you be not sparing of your trouble, to write and speak well, will soon become habitual.

XXIV.

NEITHER, NOR, require NOR; EITHER requires OR; and WHETHER requires OR in the subsequent part of a sentence, when used with two or more substantives, verbs, or parts of a sentence. (*k*)

NOTES.

(*k*) Some conjunctions have their corresponding conjunctions belonging to them; so that in the subsequent member of the sentence, the latter answers to the former.

Lowth.

Although, though——yet, or nevertheless.

as——as;

as——so;

so——as;

so——that.

F

Though

Neither elevated rank, great opulence, nor extraordinary abilities, have any charms to exempt their possessors from disquietudes.

It is not consistent with wisdom either to over-rate our attainments, or to undervalue those of others.

Whether science, or business, or public life be your aim, virtue still enters for a principal share.

XXV.

A stands before words beginning with a consonant; AN before words beginning with a vowel, and H not aspirated (*l*)

A or AN is placed before substantives of the singular number only; THE is used before substantives of either number.

NOTES.

Though the whole earth be in arms against truth, yet it will not prevent its triumphing.

As soon as you are capable of reflection, you must perceive that there is a right and a wrong in human actions.

As the sun breaks through the darkest clouds,
So honour peereth in the meanest habit.

Freeze, freeze, thou bitter sky,

Thou dost not bite so nigh

As benefits forgot :

Tho' thou the waters warp,

Thy sting is not so sharp,

As friend remember'd not.

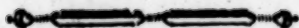
So prone are men to imitation, that they will frequently follow custom, even in ridiculous things—fashions are a proof of this.

NOTE.

(1) All words accented on the first syllable, and beginning with H, have the H aspirated, and take A before them; except hour, hourglass, hourly, honest, with its compounds, and honesty, which use AN. Words accented on other syllables, beginning with H, have the H not aspirated, and use AN before them.

All words beginning with the diphthong EU, or the long sound of U, use the article A before them; as a European, a uniform, a union, &c.:—pronounce Yuropean, yuniform, yunion.





In the following exercises, the young pupil will remember, to begin every paragraph, write every substantive, the pronoun I, and the interjection O, with a capital letter.

The figures in the margin refer to the rules of syntax, or to the notes under such rule, by which the errors in that line are to be corrected.

The letters *a, s, p, v*, in the margin, refer, respectively, to something under the department of adjective, substantive, pronoun, or verb, in the rudiments---which, it is supposed, the learner, having gone over them, will be able to remember. Thus---adjectives are required to be properly formed. For this purpose observe, that adjectives of one syllable are generally compared by the terminations,* and not by *MORE* and *MOST* placed before the adjective; as *TRUE, TRUER, TRUEST*; and not *more true, most true*. Adjectives of more than one syllable are usually compared by *MORE* and *MOST*, placed before the adjective; as *PRUDENT, MORE PRUDENT, MOST PRUDENT*. But in all cases avoid double comparatives and double superlatives---as *more pruder, most pruder, most prudentest*, which are vulgarisms.

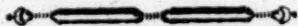
Substantives are required to be correctly formed in their number---write **MEN**, and not *mens*, or *mans*; **FRET**, and not *feets*, or *foots*; &c.

PRONOUNS.---**MINE** and **THINE** are used only in the solemn style, and before words beginning with a vowel or H not aspirated.

Verbs.---Independent of the rules of syntax, the verbs are required to be properly inflected.

Personification is a mode of expression, which, speaking of objects not endued with animal life, supposes them persons. As in speaking of the sun---HIS light gives day, and HIS absence night. Of the moon---HER silvery rays dance in the glassy pool. Of a ship---SHE weathers the storm, &c. When objects are thus personified, it is indicated in the margin by an asterism *; and pronouns, relating to the substantive personified, agree with it in gender.

* Adjectives ending with a vowel, add *r* in the comparative, and *st* in the superlative. Those ending with a consonant, add *er* and *est*.



Exercises.

FALSE CONSTRUCTION.

The beauty of the mind are more amiable
than that of the body. 1

He art richest who be contented with
least; for content be the riches of nature. 1 1

They who demonstrates plain things, lights
a candle to saw the sun. 1 1

Dignity do not consist in possessing hon-
ours, but in deserving them. 1

Envy consume the envious, as rust do
iron. 1 1

Use and exercise procures facility and
dispatch in the habits of the mind. 1

It be those who flatters that injures us,
not those who reviles. 1 1 1

Great or noble actions is good; base ac-
tions is bad. 1

Good actions is not subject to repent-
ance. 1

The happy are those who, competently
furnished with outward things, acts honest-
ly, and lives temperately. 1

Be good and you wilt be happy. 1

Fear to injures thy neighbour, lest thy
enemy rejoices in thy want of probity. 1

- 1 Our friend am another self.
- 1 Temperance, prudence, and fortitude is
the richest endowments of the mind.
- v 1 If a man is good, he are envied ; if he is
evil, himself is envious.
- 1 A wise man speak sparingly. " No mat-
ter," says the younger Cato, " how little I
v speaks, if I acts well."
- 1 Where there is many medicines and phy-
sicians, there is most diseases, and where
1 there be many laws, there be most iniquity.
- 1 v And oft he tracedst the uplands, to surveys,
Where o'er the sky advanced the kindling
dawn,
The crimson cloud, blue main, and moun-
tain grey,
And lake, dim-gleaming on the smoky lawn;
Far to the west the long, long vale with-
drawn,
- 1 v Where twilight love to lingers for a while;
1 And now he faintly kenst the bounding
fawn,
And villager abroad at early toil.—
- 1 But, lo ! the sun appear ! and heaven, earth,
2 ocean, smile !
- 1 Still are the toiling hand of care ;
5-6 The panting herd reposes.
- 5-6 The cattle lows out their pleasures a-
mongst the meadows ; and the sheep ex-
presses their satisfaction by frequent bleat-
ings on the hills.
- 1 The way to make one's self admired, are
7 to be what one wish to be thought.

Lo, in the flowery vale below,

A smiling band are seen ;

5-6

Who, sportive, bends the twanging bow

5-6

Or trip it o'er the green.

5-6

Now, the little troop advances,

5-6

Fraught with joy, void of art ;

Gayly joins the simple dances

5-6

With innocence of heart.

To desired little, make poverty equal with
riches.

v 7

To be employed be good and beneficial,
to be idle hurtful and evil.

7

To be wise and virtuous are sufficient to
be happy.

7

The most laudable ambition, art to be
wise ; and the greatest wisdom be to be
good.

7

7

The only way man has to render himself
like God, be to do good, and to speak truth.

7 v

The best way to be revenge of our ene-
mies be to make ourselves illustrious by vir-
tue.

v

7 v

The learned differs from the ignorant,
just as the living differs from the dead.

8

8

The wicked, lives to eat ; the good, eats
to live.

8 8

The wicked obeys their passions as slaves
does their masters.

8

1

Such as has raised themselves by their vices
ought to regard their reputation by virtue.

8 v

Such as gives ear to slanderers is worse
than slanderers.

8 8 a

That commonwealth is best constructed

- 8 where the wicked has no command, and the
 8 good has.
 8 The valiant never tasteth of death but
 once.
- 5-6 The insect youth is on the wing,
 v Eager to tastes the honied spring
 v And floats amid the liquid noon:
 8 Some lightly o'er the current skims,
 8 Some shews their gayly-gilded trim
 Quick-glancing to the sun.
- 8 8 None speak false where there are none to
 hear.
- 9 1 Us ought to teach children what wilt be
 9 of most use to them when them be men.
 9 Contemplate pleasures as them depart,
 9 1 not as them comes.
- 9 1 v Us shouldest behaves to our friends just
 9 1 v as us wouldest hath them do to us.
- 9 v 9 When any man goeth forth, let him con-
 1 9 1 sider what him is to doth; when him re-
 9 9 1 turns, what him have done.
- 9 1 Him is well disposed whom grieve not
 9 for what him hath not, and rejoice for what
 9 him hath.
- 9 Do good to your friend, that him may be
 9 more your friend; to your enemy, that him
 9 1 may become your friend; for us shouldest
 be ware of the calumny of friends, and of
 the treachery of enemies.
- 9 1 Him that lie in bed all a summer's morn-
 1 9 ing, lose the chief pleasure of the day: him
 1 that give up his youth to indolence, under-
 1 go a loss of the same kind.

When thee has proved a man to be honest,
lock he up in thine heart as a treasure,
regard he as a jewel of inestimable price.

Cleobulus being asked, why him sought
not to be advance to honour and preferment,
made this reply; O friend, as long as me
studies and practices humility, me knows
where me am; but when me shall hunts
after dignities and promotion, me is afraid
me shouldest lose myself.

By taking revenge a man is but even with
his enemy; but in passing its over, him is
superior.

The temperate man pleasures is durable,
because they be regular; and all his life are
calm and serene, because it art innocent.

Men evil manners lives in brass; their
virtues we writes in water.

Forget others faults, and remember your
own.

Though richest hues adorns the peacock
plumes, yet horror scream from his discord-
ant throat.

O man, creation pride, heaven darling
child,

Whom nature best divinest gifts adorns,
Why from thy home are truth and joy exiled,
And all thy favourite haunts with blood and
tears defiled?

If you desire many thing, many thing
will seem but a few.

Of all the wonder that me yet has heard
It seem to me most strange that men should
fear.

13 We must wish for good, and to suffer evil.
 It is more desirable to distribute the fruits
 11 13 of one own industry, than we should reap
 11 the benefit of other people.

13 Learning gives temperance to youth, can
 13 afford comfort to old age, will yield riches
 to the poor, and is an ornament to the rich.

By temperance men become the most ex-
 a 13 13 cellentest, more happier, and fit for dis-
 course.

A vine bears three grapes; the first of
 13 pleasure, the second to drunkenness, and
 13 the third with repentance.

16 Rich, be not thou exalted; poor, be not
 16 thou dejected.

Endeavour not to conceal thy faults with
 16 words, but to amend it by reproof.

Philip, king of Macedon, was so strict in
 16 16 the character of its judges, that she dis-
 placed a new-preferred friend of Antipator,
 16 who had a practice of dyeing their hair and
 16 beard; telling them, that a man who would
 16 deceive in regard to its hair, did not seem
 a fit person to be intrusted with the admin-
 istration of justice.

Aram were sitting at the door of his tent,
 1 under the shade of her fig-tree; when it
 16 came to pass that a man, stricken with years,
 16 bearing a staff in its hand, journeyed that
 1 way. And it were noon day. And Aram
 9 1 said unto the stranger, pass not by, me prays
 10 thou, but come in, and wash thy feet and
 9 1 tarry here until the evening; for thee is

strike with years, and the heat overcometh v
 thou. And the stranger left his staff at the 10
 door, and entered into the tent of Aram.
 And him rested herself; and Aram set be- 9 16
 fore he bread, and cakes of fine meal, baked 21
 upon the hearth. And Aram blessed the
 bread, calling upon the name of the Lord.
 But the stranger did ate, and had refuse to
 prays unto the most High; saying, thy v
 Lord be not the God of my fathers; why 1
 therefore shouldest me present my vows un- 1 9
 to he? And Aram wrath were kindle; and 10 11 1
 him called their servants, and them beaten 9 16 9 v
 the stranger, and drove her into the wilder- 16
 ness. Now in the evening, Aram lifted up
 them voice unto the Lord, and prayed unto 16
 he; and the Lord said, Aram where are the 21 1
 stranger that sojourned this day with thou? 21
 And Aram answeredst and say, behold, O 1 13
 Lord! him ate of thy bread, and wouldst 9 1
 not offer unto thou his prayers and thanks- 21
 givings. Therefore didst me chastise he, 1 9 10
 and drive it from before I into the wilder- 16 21
 ness. And the Lord said unto Aram, whom 9
 have make thou a judge between I and 1 v 10 21
 he? Has not me bear with thine iniqui- 21 1 9 v
 ties, and wink at thy backslidings; and shall v 1
 thee be severe with thy brother, to marks 9 v
 his errors, and to punish its perverseness? 16
 Arise, and must follow the stranger; and 13
 carry with thou oil and wine, and anoint 21
 her bruises, and speakest kindly unto he. 16 13 21
 For, me, the Lord thy God, is a jealous God, 9 1

- 1 21 and judgment belong only unto I. Vain
 1 are thine oblation of thanksgiving, without
 9 1 a lowly heart. As a bulrush thee may bow-
 v 13 eth down thine head, and lifts up thy voice
 9 1 like a trumpet; but thee obey not the com-
 v mands of thy God, if thy worship is for
 strife and debate. Behold the sacrifice that
 v 1 I have chose; be it not to undo the heavy
 v burdens; to let the oppressed went free;
 v and to breaks every yoke? To deal thy
 21 bread to they who are hungry; and to
 8 bring the poor, that is cast out, to thy
 v 9 house. And Aram tremble. And him a-
 rose, and put on sackcloth and ashes; and
 v goed out into the wilderness, to do as the
 v 10 Lord had command he.
- 17 The wise man applauds him who he
 thinks most virtuous; the rest of the world,
 17 him whom is most wealthy.
- 17 11 The man who nature works can charm,
 1 with God himself holds converse.
- 20 They which do good are employed, they
 20 which spend their time in vain recreations
 1 is idle.
- 20 Desire that they which converse with
 21 10 ye, should rather respect than fear ye.
- 20 He is happy which is chearful, though
 20 possessing little; he is unhappy which is
 troubled amidst much wealth.
- 1 20 He only are idle which might be better
 employed.
- 20 No man is free which cannot command
 himself,

EXERCISES.

109

If thou would have a friend prove him
first. 23

In order to a man's attaining perfection,
it is absolutely necessary that he should
have either very faithful friends, nor im- 24
placable enemies ; because he will be made
sensible of his ill conduct, either by the ad-
monitions of the former, nor the invectives 24
of the latter.

Neither do or say ill, though alone ; stand 24
more in awe of thyself than others.

Forgetting a wrong, art a mild revenge. 7

See ! the sun returnest from the chambers 1
of the east, to cheer the drooping earth :
with her benign ray it chacest the baleful * 16 1
vapours, and, with genial warmth, animat- 1
est each herb, which lay condensed within
her dark and chilly bosom. The herbage, *
glistening with pearly dew-drops, smiledst 1
at her appearance. The feathered tribe 16
warbles their joy, and the groves gives back 6 1
the gentle sound of its rejoicings. The 16
playful stream who shonest among the hills, 20 1
join his murmurings to give life and joy to 1 16
the enraptured scene.

Charity suffereth long, and art kind ; 1
charity envy not ; charity vauntest not him- 1 1 16
self, are not puffed up, do not behave her- 1 1
self unseemly, seek not her own, art not 1 1
easily provoked, think no evil ; rejoicest 1 1
not in iniquity, but rejoice in the truth ; 1
bears all thing, believest all thing, hope all 1 12 1 12
thing, endurest all thing. 12 1 12

indiscretion, rashness, falsity, levity,
1-3 malice, produces each other.

1 let it be remembered, that none canst be
disciples of the graces, but in the school of
9 20 1 virtue; and that them which wishes to be
lovely, must learn to be good.

25 25 a intimate acquaintances with the works
16 of nature and genius, in his most beautiful-
a 13 1 est and more amiable forms, humanize and
1 1 1 sweetenest the temper, openest and extend
13 the imagination, and disposed to the pleas-
a ingest views of mankind.

25 1 an mind fraught with the virtues, are
the natural soil of elegance. unaffected
truth, generosity, and grandeur of soul, for
1 1 16 ever pleases and charms; even when she
1 breaks from the common forms, and appear
wild and unmethodized by education, they
are still beautiful.

to read with profit and advantage we
1 shouldest read with attention and delibera-
tion, and endeavour to improve the truths
16 ye read by remembrance. without atten-
1 tion in reading it art impossible to remem-
1 ber, and without remembering it be time
13 and labour lost to read or may learn.

1 1 when you has done right, it am not then
16 1 necessary to consider what thee intendest
to say. always determine, on every occa-
1 sion, to speak the truth, and you wilt nev-
25 16 er be at an loss for words. if thine char-
12 v acter for these scrupulous attention is once
16 1 fixed, thy acquaintance wilt be courted;

EXERCISES.

111

and those which be not particularly pleased with thou wilt respect his honourable principles. 20 1
16 16

it be impossible to form friendships without making truth the basis: it be, indeed, the essence of devotion, the employment of the understanding, and the support of every other duties. 1
1

compassion be the delightfulest feeling of the soul, and to exert it to all that breathes be the wish of the benevolent heart. 12
1 a
8
7

in order to render yourself amiable in society, correct every appearances of harshness in behaviour. let that courtesy distinguish thy demeanor who spring not so much from studied politeness as from an mild and gentle heart. follow the customs of the world in matters indifferent; but stop when it become sinful. let thy manners be simple and natural, and of course it wilt be innocent and engaging. affectation be certain deformity. by forming yourselves on fantastic models and vying with one another in every reigning folly, the young begins with being ridiculous, and endeth in being vicious and immoral. 16 20 1
25
16 16
a
16 1
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there be not a more pleasing exercise of the mind than gratitude. it am accompanied with such satisfaction, that the duty are sufficiently rewarded by the performance. it be not like the practice of many other virtue, difficult and painfuller, but attended with such pleasure, that was there 1 a
1
1
12 a-13
v

20 16 no positive command who enjoined them,
 13 nor any recompense lay up for it hereafter,
 25 16 an generous mind would indulge in him
 20 1 for the natural gratification who accompany
 it.

1 ingratitude art reckoned among some na-
 12 9 1 tion a capital crime ; for them reasons thus,
 16 1 that whatever make ill returns to his bene-
 17-21 9 factor from which him hast received no ob-
 25 25 ligation, must needs be an common enemies
 to the rest of mankind, and, therefore, such
 25 25 1 an men are not fit to live.

a cheerful meal, a neat table, gaiety with
 25 frankness, and openness of heart, an walk,
 12 1 a dance, and other little amusement, has a
 25 good effects on the disposition.

20 16 woe unto those which makes use of his
 25 16 power over an human heart, to deprive her
 1 of the simple pleasure it wouldest naturally
 enjoy. all the favours, all the attention
 1 in the world, canst not for a moment make
 20 amends for the loss of that happiness whom
 1 a cruel tyranny destroy.

a 1 the most innocentest walk deprive of
 12 life thousands of poor insects: one steps de-
 1 stroy the fabric of the industrious ant, and
 1 25 25 turnest an little worlds into an chaos.

1 true politeness art modest, unpretend-
 13 1 ing, and most generous. it appear as little
 16 25 as may be; and when they do an courtesy,
 1 16 16 wouldest willingly conceal he. he engag-
 25 16 es a men to esteem their neighbour; be-
 1 a cause he thinkest it more manlier to de-

EXERCISES.

113

scend an little himself, than to degrade another. 25

gratitude for these which has laboured in our education, be the character of a honest man, and the mark of a good hearts. 22 20 1 1 25 25

as much as possible chuse those for your companions, who you see others respects: always remembering, that upon the choice of your company depend, in a great measure, the success of all thee has learn; the hopes of your friends; thine future character in life; and what thee ought above all other thing to value, the purity of your heart. 17 1 1 16 1 v 16 p 16 12

what canst be more agreeabler in itself, or most consonant to the dignity of the human mind, than the entertainments of taste, and the study of polite literature? him which be so happy as to have acquired an relish for these, have always at hand a innocent and irreproachable amusements for her leisure hours, to save them from the danger of many pernicious passion. them opens an field of investigation peculiar to itself. all that relates to beauty, harmony, grandeur, and elegance; all that can sooth the mind, gratify the fancy, or may move the affections, belongs to its province. 1 a 13 9 20 1 25 1 25 25 16 16 12 9 1 25 16 8 13 8 16

happy be those which virtue conductest to the mansions of content.—virtue cheerest the cottager at his toil, and inspired the sage at its meditation; minglest in the croud of cities, and blesseth the hermit in its cell; 20-17 * 1 1 13 16 1 1 16

25 20 have an temples in every heart, who own
 16 20 his influence, and to those which wishes
 16 for her, he is already present. science
 mayest raise to eminence, but virtue alone
 canst guide to felicity.

the desire of being pleased be universal:
 16 the desire of pleasing should be so too. they
 be included in that great and fundamental
 principle of morality, doing to others what
 16 21 one wishest it shouldest do to we. there
 12 be indeed some moral duty of a much high-
 a er nature, but none of a more amiable; and
 9 16 me dost not hesitate to place him at the
 head of the minor virtues. humanity in-
 10 cline and our moral duties obliges we, as
 9 far as us be able, to relieve the distresses
 and miseries of our fellow creatures: but
 this art not all; for a true heartfelt benev-
 10 olence and tenderness wilt prompt we to
 9 16 contribute what us can to their ease, his a-
 16 musement, and our pleasure, as far as in-
 9 10 v nocently us may. let we not only scatters
 v benefits, but even strews flowers for our fel-
 low travellers, in the rugged ways of hu-
 man life.

a no object art pleasinger to the eye, than
 20-17 the sight of a man which you hath obliged;
 nor any music so agreeable to the ear as the
 21-17 voice of he who your beneficence have re-
 lieved.

p 16 honour thine father with his whole heart,
 16 and forget not the sorrows of her mother.

EXERCISES.

115

how can thou recompense they the things
them has done for thou? 10
9 21

vice art infamous, though in a prince;
and virtue honourable, though in a peasant.
mankind wanders unknowing his way 6 16
from morning until the evening.

complaisance render a superior amiable,
a equal agreeable, and a inferior acceptable. 25 25

it smooth distinction, sweetenest conver-
sation, and make every one in the company
pleased with itself. they produce good- 16 16
nature and mutual benevolence; encourag-

est the timorous, sooth the turbulent, hu-
manize the fierce, and distinguished an 13 25
society of civilized persons from a confu-

sion of savages. in a word, complaisance
are a virtue that blend all order of men 12
together in a friendly intercourse of words

and actions, and am suited to that equality
in human nature who every one ought to 20
consider so far as; be consistent with the

order and economy of the world.

sweet be pleasure after pain.

honour the abilities and emulate the vir-
tues of they which are distinguish by both; 21 20 v

but repine not that them be wiser, more 9
richer, or respected than yourself. a

have an sacred regard for truth. 25

accustom thyselfes to meditation—habits
of reflection strengthens the understanding. p

the horse-laugh indicate brutality of char-
acter.

20 he which seekest to imbitter innocent
25 16 12 pleasure, have an cancer in their hearts.

to what other end were this pomp, this
v magnificence of beauty scatter over the
10 visible universe, than to inspire we with
innocent pleasure? this be the language of
* 12 nature through all its smiling work—
“children be happy.”

25 human pleasure am of an delicate tem-
9 12 pers. her disclaimest all connection with
16 indecency and excess: he decline the
society of untender affection, and of riot
* 25 roaring in the jollity of her heart. an sense
of the dignity of human nature always ac-
10 16-9 company she, and her cannot admit of any
16 thing that degrade it. tenderness, good
1-2 faith, modesty, delicacy, is her handmaids;
16 temperance and cheerfulness be their bosom
friends.

12 of all the offensive weed that is apt to
25 v springs up in an young minds, and to op-
press its better fruits, affectation be the most
a 16 destructivest; where she take root the love
of truth and nature perish unavoidably, and
16 artifice and insincerity usurps its place.

for the improvement of the manners,
something more than the mere acquisition
of knowledge must be necessary;—the cul-
25 tivation of benevolence and sincerity. a
s infinite number of virtue wilt spring from
12 these valuable root. the love of human
kind wilt make you a friend to every fel-
12 low creatures; and, together with the ap-

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EXERCISES.

117

probation of their own heart, general esteem and admiration wilt be thy reward. the love of truth will save you from affectation and from all their disagreeable consequence.

16

16

12

whatever proficiency you mayest have it in thy power to make in literary accomplishments, forget not that the qualities of the heart is infinitely preferable to that of the head. shouldest ye be unable, for want of assistance, or opportunity, to furnishes thy mind with the treasures of antiquity, to acquaint thyself with the philosophy of nature, or in embellishing your taste by the more polished labours of genius, remember that you still hath it in thine power to make himself amiable by an sweetness of disposition, by a openness of heart and simplicity of manners.

16

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25 25

her which study its glass neglectest their hearts.

9 20 16

s

next to the exercise of virtue, the improvement of the mind oughtest to be our principal care: for, as the former will entitle we to a improved states of being, so the latter will qualify he for the enjoyment of they.

10 25

16 10

16-21

despise not the rigidity of honesty in an poor men, nor inelegance of manners beneath an humble roof; remember, that truth need no embellishment to make thou amiable, nor simplicity any foreign grace to make him pleasing.

25

16 10

16

12 what is the distinctions that place one men
above anothers? not wealth or titles cer-
tainly. genius, wisdom, and virtue, alone,
has this distinguishing power; for this alone
13 is capable of enlarging and to ennoble the
mind, and of exalting the human capacity as
high as it will go.

to relieve the indigent, to comfort the
afflicted, to protect the innocent, to instruct
7 the ignorant, to reward the deserving, are a
godlike employment.

21 beware of the observing of spectacles of
pain and misery with delight, lest cruelty, by
v insensible degrees, steals into your heart, and
12 p every generous principles of thine nature art
preverted.

lying is an mean and despicable arts.

it be an point of good manners, when offer-
ed fruit or any other thing, where there are
20 choice, to take that who come first to hand:
9 but when us would present any thing of the
like sort to an strangers, it be a marks of po-
21 a liteness to choose for he the bestest.

13 to be temperate, and chaster, and more just,
13 and peaceable, and charitabler, and kind to
7 one another, not only add to the happiness of
7 others, but insure our own felicity.

the mind being at ease, art enabled to exer-
cise himself with calmness, deliberation, and
advantage; hence the utility of restraining
our passions, and cultivating those disposi-
20 tions who produces peace of mind.

15 it be thee liberty! thrice sweet and gracious

goddess! who all, in public or in private, 17
 worship; whose taste art grateful, and ever
 wilt be so till nature himself shalt change. *

let not thine mirth be so extravagant as to p
 intoxicate thy mind; nor thy sorrow so hea-
 vy, as to depress thy heart: this world affords
 no good so transporting, nor inflict any evil
 so sincere, as shouldest raise thou far above, 10
 or sinks thou much beneath the balance of 13 10
 moderation.

by misapplying the bounties of a indulgent
 nature, man loadest itself with unintended
 evils, and drag along an chains of increasing
 misery. wherefore, o son of society! who-
 ever thee be, guard every avenues of thine 9 12 p
 soul against the invasions of distrust; so shall
 thee be happy on the billows of adversity. 9

happy shalt be the man which go with wis- 20
 dom, and whose heart am occupied in truth.
 whom givest to the hungry from her dish, and 9
 the overflowings of which cup cheer thy
 thirsty soul. whose hands is stretched out in
 mercy; whose eyes is bent upon the poor,—
 that him mayest deliver her from the wicked- 9
 ness of men,—that him mayest have pity on 9
 the sons of the oppressed. blessing shalt fol-
 low he when him go from its house. the 10 9
 mouth of the helpless shalt be open unto he; 21
 its lips shalt rejoice in his praise.

o go not in the ways of wickedness; for de-
 struction lurk at the end. him cometh out
 like an serpent on he which art unaware. him 21 20
 fall among the clods of the earth.

the slanderer shalt perish from among man; and him which hath an smooth tongue shalt fall. for him giveth an wound unto his neighbour, and hast placed a knife among friends. her soul that be within it shall be bitter.—him shalt die in the vexation of its heart.

also, the sorrows of the hypocrite shalt not be small, nor shalt the burnings of his heart be less.

the ear of the oppressor shalt be filled with an grievous wounds; and the curses of the poor shalt hover round his head.—misery be the companions of its soul.

though him prospers with men, and fulness waiteth at his house—though their children flourishes like the plants of the valley, and grows up like the trees by the river—yet desolation shalt cover he as a cloud, and with an filthy garment shalt her hides him.

10

v

20

21

s

give of the bread whom ye shall possess unto he which needeth thee.

keep thine foots from the path of licentious pleasure—for peace are not clothed in diamonds, nor is happiness adorned with scarlet.

23

p

if thou would have peace within thy breast, and pleasure in the corners of thine heart; then let mercy be the handmaid of thine soul, and compassion be the guide of thy ways.

when the afflicted man ask of thee help, withhold not thine hand, and fail not to minister unto the poor. when him openeth their distresses before thou, and complain of the

evil that be upon it, let thy heart be open for its good, and close not the hand of beneficence. if their heads are lain upon the bed of sorrow, and he saith, "how grievous unto me be mine couch!"—then thee shall comfort he with the words of kindness, and the breath of thy mouth shall be an balsam to its heart.

v

if him asks drink of thou, wilt thee not afford moisture to its lips?—surely him shalt speak unto god for thou—and, doubtless, him shalt be heard.

v

him hunger, but thee have bread.—o give he, then, from the fulness of thy store!—for their soul be even as thy soul, and the EXALTED have fashioned their bones.

him which force money from the poor shall not prosper. whoso extorteth from the needy that him mayest increase their own, shall enjoy an terrible acquisition.

the needy labours under many misery—yet am an poor man which be just, more happier than the rich in its wickedness.—but upon he which shew mercy unto the weak, and have compassion on the feeble joints, shalt be the blessing of life.—when the sun arise, he shalt smile upon he. the gentle dew from heaven shalt fall upon he. it shalt be blessed of god, and their children shall flourish in peace.

8 12

a

let thine kindness be like the cool stream which allay the thirst of the traveller—or as water to a man, when the sun hold the height of heaven, and his beam am hot upon the earth.

him that is wise wilt regulate her heart.—
he shall be happy when it is governed by discretion. restraint be bitter in the beginning, but him shalt feel sweetness and pleasure to his mind.—him shall hath peace when her affections am right.

the wise man art not drunken at the wine, for him doat not on the fullness of the bowl. its voice art not heard at the revelling: her footsteps tendeth not to the voice of mirth.—them do not join with the sons of jollity; for it saith, “have it not an bitter ends?” them be merry in the song; his heart rejoice in the sound of the pipe; her feet also moves in the dance.—but, alas! how dreadful unto this be death! how horrid am his thoughts upon the bed of pain!

him sittest with her childrens, and art delighted in its ways—it ask counsel of he, and be admonishedst. their sons takes hold of its instructions, and its daughters be admonished by the words of its lips. but the foolish is drawn into many snares; and him which restraineth not her passions come to much hurt.

is thee not free in the inclinations of thine heart? shew, then, thine will and thy choice in conquering thine passions.—for, though them attacks with vigour, yet thee shall repel they:—them be not invincible, though them shews himself strong. them darkens the mind with the obscurity of their power, and haste it to consent to its undoing.—prevent, therefore, betimes, the deceitfulness of passion; and

let not obedience destroy thou by degrees.—so shall thou accomplish the warfare of thy life, and establish the triumph of thine heart.

be temperate in thine enjoyments, lest them proves an snares unto thou; and thee be taken in the machinations of thine own heart.—for indulgence towards the inclinations of the heart wilt bring a man to sorrow, and the days of their life wilt be shortened.

alas! that a man do not attends unto his thoughts!—for if him dwelleth attentively on they, she will lead they unto blessing.—but the man which are heedless, go on to destruction.

there is some which has found the way to 8 8
peace—and many there is, also, which knows 8 8
not the path to his dwelling.—but her hand- *
maids be happiness and comfort. though the
way unto his gate is painful, yet let persever- v
ance take thou by the hand—her wilt lead thou
through the brier, and from the snare—and the 13
reward of her footsteps are a duration of bliss.
in contemplation thee shall see her with his sis-
ters — serene in circumfused light, and ever
dwelling in perpetual day. with she is meads
and pleasant rivulets. in her land the roses
flourishes, and the lily are rich in splendour.—
the vallies be fragrant with fruits, and on her
hills are abundance of health.

reveal not thee the secrets of thine friend; for
the EVERLASTING know the heart.—disclose
not that whom him have entrusted to thou, for
the HIGHEST hate deceit. say not in thine mind,
there be none that hear, i can betray he in

private."—he hear all thy speech. keep it, then, from thy power to be guilty—put far from thou the opportunity of doing evil.—the ETERNAL wilt reward thou, if thee is faithful to thy friend.

stretch not out thy hand to vengeance, nor leave upon thy neighbour the tokens of revenge. let he receive peace whom have done thou wrong—is was better that thee shouldest bless he, than that thee should injures thy brother.—for the wounds of words be very deep, and a bitter speech cuttest to the soul.

finally, let mercy be exalted at thine right hand; and let compassion be as a robes unto thy loins.—so shall thee have many friend; and GOD, that be above all, shall reward thee.

CHARACTER of ANTIOPE,

the Daughter of Idomeneus, King of Salentum.

Antiope art gentle, most unaffected, and prudent. her hands despises not labour. she fore-see things at a distance. her provide against all
 12 contingency. he know when it be proper to be silent. him act regularly, and without an hurry. it art continually employed, but never em-
 12 barrased; because they do every things in their

due season. the good order of her father house 11
 am her glory. it add a greater lustre to them,
 than its beauty. though the care of all lies up- v
 on she; and she art charged with the burden of 13
 reproofing, refusing, retrenching, (things who
 makes almost all other women hated) her have
 acquired the love of all the household: and this,
 because them finds not in she, either passion,
 nor conceitedness, nor levity, nor humour, as
 in other womens. by an single glances of its s 12
 eye she knows their meaning; and is afraid to
 displease them.

the orders she give be plain. her command
 nothing, but what mayest be performed. she
 reprove with kindness; and her reproofs be in-
 centives to do more better. her father heart a 11
 repose himself upon she, as an traveller, faint-
 ing under the sun sultry rays, repose themselves 11
 upon the tender grass, under an shady trees.

neither her person or her mind are set off 24
 with vain fantastic embellishments. her fancy,
 though sprightly, be discreet. her never speak,
 but when there are absolute occasion; and when
 her open her mouth, soft persuasion, and genuine
 graces flows from her lips. in a moments every
 body else be silent, which throw an modest con-
 fusion into her face; and she be almost inclin-
 ed to suppress what her intendedst to say, when
 she find itself listened to with so much atten-
 tion.

one days, when her father sent for she, and
 wert going to inflict a rigorous punishments on
 one of his servants, her appeared with a air of

dejection, covered with an large veils, and speak
 12 no more, than just enow to moderate her anger.
 at first her took part with her in her vexation.
 then hercalmed her. at last, her intimated to her,
 what might be alledged, in excuse for the un-
 happy offender; and without letting the king
 know, that him were transported beyond due
 bounds, her inspired he with sentiments of
 justice and compassion.

thus, without assuming any authority, and
 without taking advantage of her charms, her
 wilt one days manage the hearts of her husband,
 as her now touch her lyre, when he wouldst
 a draw from him the most meltingest sounds.

Telemachus. ROBERTSON.

DIRECTIONS FOR READING.

The late earl of chesterfield thought a graceful
 enunciations of so much importance in the edu-
 cation of his son; that he were continually incul-
 cating this and the like advices.

“read what cicero and quintilian says of en-
 unciation, and see what stress him lays upon the
 gracefulness of them. i tell you truly and sin-
 cerely, that i shall judge of your parts by their
 speaking gracefully or ungracefully. if thee has
 parts, thee wilt never be at rest, till ye hath
 v brings itself to an habits of speaking most grace-
 fully; for me avers, that it be in thine power.

thee wilt desire mr. harte, that ye may read aloud to he every day; and that they wilt interrupt and corrects thou every times thou readeest too fast, doth not observe the proper stops, or lays a wrong emphasis. ye wilt take care to opens *v v* thy tooths, when thee speaks, to articulate every *s* word distinctly, and to beg of mr. harte, mr. eliot, or whomever they speak to, to remind and *17* stop ye, whenever they fall into the rapid and unintelligible mutter. ye will even read aloud to yourselves, and tune your utterance to thine own ear; and read, at first, much more slower than thou needs do, in order to correct yourselves of that shameful trick of speaking more faster than they ought. in short, ye will make he your business, your study, and thine pleasure, to speak well, if you thinks right."*

me entirely agrees with their lordships, when them make elocution one of the distinguishingest criteria of an man taste and ingenuity. let *a 11* any one speak but five sentence, and me will venture to affirm, that an judicious observer will be able to form an competent ideas of his genius and education. propriety of language, and an graceful manner of speaking, is the certain characteristic of good sense and good breeding. but an false pronunciation of words, improper emphasis, and an drawling tone of voice, with an violation of the common rules of grammar, is the sure indications of a mean capacities, and an low education. as every persons are thus

* Chesterf. let. 122.

liable to expose his ignorance in conversation, and the daily occurrences of life, it is amazing, that a graceful enunciation am not more attended to in the instruction of youth, and made the most first and most essential article in the plan of a liberal educations.

in this ages of refinement, when both sexes is ambitious of appearing to the most great advantage; when external ornaments and ostentatious accomplishments is the supreme objects of attention; when the outside are set off with all imaginable elegance; the hair erected into a beautiful structure, and the cheek adorned with artificial tints; when the tooths be polished, enamelled, or transplanted; the fingers taught to use the pen and the pencil, or to play on a musical instrument; the body to bow, the knees to courtesy, and the foots to move in concert with the sound of the fiddle; it be astonishing, that the usefulest part of the human frame, the instrument of speech, shouldest be neglected; and that little or no care should be employed in the modulation of the voice. yet this is really the case. the generality of our beaux and belles
 6 learns indeed to speak and to read; but, instead of endeavouring to acquire a easy, natural, and graceful elocution, them mumbles, them gabbles, ye squeak, her lisps, he whineth, it cantest, she falters, them stammer, it flutter. in short, them
 13 falls into the most unnatural and more disagreeable
 13 tone, and threw its features into a varieties of awkward grimaces.

as this be a matter of some importance to them

which wisheth to appear agreeable in conversation, to read occasionally a sermon, a newspaper, a familiar letters, or any other production, serious or amusing, with grace and precision; or whom would be ashamed to incur the imputation of ignorance, want of genius, or education, the following concise rules and observations is subjoined, for the purpose of correcting the common improprieties of reading.

I.

pronounce every syllables articulately: that is clearly, distinctly, and fully. for these purpose opens your mouths freely.

the acquisition of a distinct articulations are an circumstances of infinite consequence in reading and speaking. the young reader shouldest be carefully instructed, as lord chesterfield very properly direct "to open their tooths." milton, in his letter on education, observest that "us englishmen, being far northerly, does not *open our mouths*, in the cold air, *wide enough* to grace a southern tongues; but is observed by all other nation, to speak exceedingly close and inward." 12

if this observations was duly regarded, if children was instructed to articulate every words distinctly and fully, before her am permitted to aim at any things more higher, him would soon acquire an clear, perfecter, and most graceful enunciations; at least, he would avoid a mumbling, lisping, muttering, way of speaking, who 13 12

wilt be inevitably contracted by attempting to reads on any other principle.

II.

let your voices be soft and gentle, not loud or boisterous.

- 20 a mellow voice, who mayest be improved, if not acquired, by exercise and habit, be pleasing both in speaking and reading. on the contrary, violence and clamour is extremely vulgar and
 13 most disagreeable. them exhaust your breath, and renders your pronunciation indistinct and
 13 most inarticulate. quintilian, an ancient writers, speak of certain orators, which exerted
 20 himself so furiously, that he absolutely *bellowed*. and cicero tell we, that the oratory of some of his contemporaries, were liker *barking*, than
 11 speaking. homer description of the eloquence of ulysses, give we an complete ideas of that mild and graceful enunciation, whom every persons shouldest endeavour to acquire.

but when him speak, what elocution flow!
 soft as the fleeces of descending snows,
 the copious accents falls with easy art:
 melting them falls, and sink into the heart.*

it mayest be observed, that, on the stage, an sentences spoken distinctly, in a low voices, or even in a whispers, are generally as audible at a distances, as one that art pronounced with impetuosity. this circumstances shouldest be al-

* Pope, Il. iii. 283.

ways remembered by those which has occasion to speak in public.

v

III.

read slowly and deliberately, carefully observing every stop, and every emphatical word.

children should be carefully guarded against reading too fast. this fault is the source of almost every other. no person can read properly, much less gracefully, if he read in a hurry. his voice will be perpetually in an flutter; and they will go on from sentence to sentence with an constant hiatus, like one which have run herself out of breath.

s

v

23

v

but when he be directed to read, slowly and deliberately, it be not intended, that they should dwell upon every syllable, and pronounce their words with an drawling and inanimate langour. there are an mediums to be observed; and that mediums are consistent with sprightliness and energy: as there are differences between walking with grace and crawling along with an motions of a snail.

v

IV.

as the whole art of reading depend on the proper management of the breath, use it with economy. relieve thine voices at every stop, slightly at a comma, leisurely at a semicolon, or colon, and completely at a period. in these manner accustom thine self to breathe freely and imperceptibly, as thee proceeds.—at the same time support thy voice steadily and firmly, and

p

pronounce the concluding words of the period with force and vivacity.

a due attentions to the former part of this rule, will enable ye to avoid a broken, faint, and languid tones, which are the usual fault of ignorant and vulgar readers. it will enable we to preserve the command of your voice, to pronounce the most longest sentence with as much facility as the most shortest, and to acquire that freedom and energy, with whom a man of sense naturally expresses its perceptions, emotions, and passions, in common discourse.

before a full stops, it have been usual in reading to drop the voice, in an uniform manners: and this have been called the CADENCE. but nothing canst be more destructive to propriety and energy than this habits. it leave an disagreeable impressions on the ear, and gives an languid, and sometimes an lamentable tone, to the whole period. it be an ANTICLIMAX in reading; and frequently in direct opposition to the structure of the sentence, who, in elegant writers are generally closed with a energetical expression.

if us attends to the natural tone of the voice in speaking, us shalt never perceive the most least appearance of an cadence. in common conversation almost every man close their period with energy and spirit.

v.

begin gently. slide over every insignificant

particle: such as *and, but, if, or, as, so, by, in, &c.* and reserve the stress of your voice for words of more importance.

the observance of this rule constitute the first and the essentiallest VARIATION of the human voice in common reading, and wilt always prevent an monotony. the variation, who some readers affects, in plain and simple narrative, by *rising* and *falling* alternately, is unnatural and absurd.

it art highly improper to lay an strong emphasis on words of no importance. this faults are very properly ridiculed by churchill, in its censure o f mossop.

“ with studied improprieties of speech
him soar beyond the hackney critic reach ;
to epithets allot emphatic state,
whilst principals, ungrac’d, like lackies, waits.
conjunction, preposition, adverb, joins
to stamp new vigour on the nervous line.
in monosyllables his thunders rolls :
HE, SHE, IT, and WE, YE, THEY, frights the
soul.”

VI.

let the tone of thy voice in reading be the same as it be in speaking. do not affects to change the natural and easy sound, with which ye speaks in conversation, for that formal and unnatural tone, who some people assume in reading.

this fault arise from too great a exertion of the voice, and the habit of extending him beyond his natural ability. in common discourse the speaker am obliged to pause, while him think, which give him time to breathe. but the reader, which see every thing before he, have no occasion to think, and therefore art apt to run on, without intermission, till her breath be exhausted, and the natural tone of its voice are destroyed. to avoid this gross impropriety, let he read no more fast than he usually speak.

VII.

endeavour to enter into the sense and spirit of the author, and feel what be expressed.

this canst only be done by reading deliberately, and attending to the subject. without some attention to this rules, your reading wilt be insipid and uninteresting.

endeavour to vary and modulate your voice, according to the nature of the subject, the solemn, the serious, the familiar, the gay, the humorous, or the ironical strain, in which the author writest, and the characters him introduce.

it would be ridiculous to read an interesting narratives with an airs of negligence, to express the warmest emotions of the heart with a cold indifference, and to pronounce a passage of scripture, on the most sublimest and important subject, with the familiar tone of common conversation.

on the other hand, it wouldest be equally absurd to read a familiar letter in a tragical strain, or a production of gaiety and humour with an canting accent, and an puritanical formalities. the voice, in all case, shouldest be accommodated to the subject.

“ the sound must seem a echo to the sense.

Robertson's Introduction to the Study of
Polite Literature.

up the hills scud the mist, from the vales see him rise,
while sol, silver-streaming, greet the earth from the
skies ;

the dew-drops hangs trembling, and, ting'd with her
ray,

outglitters the diamond :—while the lark with their
lay,

warbling, welcome the morn.

from the brown hawthorn hedge, from the primroses
field,

and the true twisting woodbine; feel! what odours
them yield!

hark! the plowman now whistle, as cheerful he goeth,
and, viewing past labour, see how his cheek gloweth
at the green bladed corn.

now the sun, south advancing, extend the gay scene,
and hills behind hills, distant vales darts between ;

the drove in the brook courts the currents cold breeze,
while the oak-shaded herdsman lie stretch'd at her east,
blest with health labour send.

when abate the heat, through the meads back them
strays,
and lowing, milk-laden, bends homeward its way.
list! the blackbirds shrill notes give the stillness a
zests,
while, ruddy, the sun sink, gold-spangled to rest:
thus the summers day end.

just so, life, like the light, through a mist break their
way ;
our childhood 's the dawn, and our youth will not
stays ;
us shines but an moments, then downward it runs,
and the bestest end she make be to sets like the sun
on a fine summers days.

Philosophical Conversations.

I.

WHY AN APPLE FALLS.

papa, (said lacy) i has been reading to-day that sir isaac newton were led to make some of her great discovery by seeing a apple fall from an trees. what were there extraordinary in that? *P.* there were nothing extraordinary; but it happened to catch their attention and set her a thinking.

L. and what did him think about? *P.* them thinked by what means the apple wert bringed to the ground. *L.* why, me couldest have

telled her that—because the stalk give way and there were nothing to support them. *P.* and what

then? *L.* why then—they must fall, thou knows. *P.* but why must she fall?—that be

the point. *L.* because they could not helped it. *P.* but why couldest them not help it?

L. i does 'nt know—that be a odd questions. because there is nothing to keep they up.

P. suppose there wert not—do it follow that she must cometh to the ground? *L.* yes, surely!

P. is a apple animate or inanimate? *L.* inanimate, to be sure!

P. and cansts inanimate things moves of themself? *L.* no—i

thinks not—but the apple fall because her were force to falled. *P.* right! some force out

of themselves act upon he, otherwise he would remaineth for ever where him was, notwithstanding her was loose from the tree. *L.* would him!

P. undoubtedly!—for there is only two way in whom it could be move; by their own power of motion, or the power of somewhat else moving him. now the first thou acknowledgest they have not; the cause of their motion must therefore be the second. and what these are, was the subject of the philosopher enquiry. *L.* but every thing

fall to the ground as well as a apple, when there are nothing to keeps it up. *P.* true—there must therefore to be an universal causes of this tendency to falleth. *L.* and what be it?

P. why, if things out of the earth cannot moves themselves to it, there can been no other cause of its coming together, than that the earth pull they.

L. but the earth art no more animate than them be; so how can them pull? *P.* well objected! this wilt bring we to the point. sir isaac newton, after deep meditation, discoveredst that there wast an law in nature called *attraction*, by virtue of whom every particles of matter, that is, every things of whom the world art compose, draw towards it every other particles of matter, with an force proportioned to his size and distance. lie two marble on the table. them has an tendencies to comes together, and if there was nothing else in the world, it would come together, but it is also attract by the table, by the ground, and to every things besides in the room; and this different attractions pulls against each other. now, the globe of the earth are a prodigious mass of matter, to whom nothing near her

can bore any comparison. she draw, therefore, with mighty force every things within her reach, who be the cause of their falling; and these are call the *gravitation* of bodies, or what give they *weight*. when me lifts up any thing, me acts contrary to this forces, for which reason she seem *heavy* to i; and the more heavier, the more matter she contain, since that increase thè attraction of the earth for her. does you understand this? *L.* me thinks us does. it be like an loadstone drawing an needle.

P. yes—that are a attraction, but of an particular kind, only taking place between the magnet and iron. but gravitation, or the attraction of the earth, act upon every things alike. *L.* then she is

pulling ye and i at this moments? *P.* she is?

L. but why does not us sticks to the ground, then? *P.* because as us is alive, us

has an powers of self-motion, who canst to an certain degrees overcometh the attraction of the earth. but the reason ye canst not jumps an mile high as well as a feet, are this attraction, who bring ye down again after the force of thine jump art spent.

L. me thinks then i begins to understood what me has hear of people living on the other side of the world. me believes them be called *antipodes*, which has their foots turn towards our, and her head in the air. i use to wonders how it couldest be that they did not fall off; but i supposes the earth pull they to him.

P. very true. and whither should them fall? what has they over his heads?

L. i does 'nt know—sky, me supposes.

P. them has. this earths be an vast balls, hang in the air, and continually spinning round, and that

be the cause why the sun and stars seems to rises and sets. at noon us has the sun over us heads, when the antipodes has the stars over its ; and at midnight the stars is over us heads, and the sun over hers. so whither should them falls to more than us?—to the stars or in the sun? *L.* but us is up, and them is down.

P. what be up, but *from* the earth and *towards* the sky? their feets touches the earth and their head points to the sky as well as our; and us be under their feets as much as it is under our. if an holes was dig quite through the earth, what would ye saw through him? *L.* sky, with the sun or the stars: and now me sees the whole matter plainly. but pray what support the earth in the air? *P.* why, where should them go to?

L. me don't know—me supposes where there were most to drawn it. i has hear that the sun is an great many time more bigger than the earth. would they not go to that? *P.* ye has think very justly on the matter, me perceives. but me shalt take another opportunities of shewing ye how this am, and why the earth do not falls into the sun, of whom i confesses, there seem to be some danger. meanwhile thinks how far the falling of a apples have carry we!

L. to the antipodes, and i knows not where.

P. ye may saw from thence what use may been make of the most commonest fact by an thinkin mind.

II.

WHY THE EARTH MOVES ROUND THE SUN.

P. ye remembers, Lucy, that me explain to ye some time ago what were the cause that things falled to the ground.

L. O yes—it were because the ground draws it to it.

P. true. that is a consequences of the universal law in nature, that bodies attracts each other in proportion to its bulk. so an very small thing in the neighbourhood of a very large ones, always tend to go to them, if not prevent by some other power. well—you know i telled ye that the sun were an ball a vast many time more bigger than the ball us inhabits, called the earth; upon which ye properly asked, how then it happen-edst that the earth did not fell into the sun,

L. and why dost it not?

P. that-me is go to explained to thee. ye have see thy brother whirls round a ivory ball tie to the end of an string who she held in her hand.

L. yes—and me has do it myselfes too.

P. well then—ye feeled that the ball were continually pulling, as if she tried to makes her escape.

L. yes; and one mine brother were swinging *didst* makes her escape, and flies through the sash.

P. she did so. that wast an lesson in the *centrifugal* motion, or that power by whom a body thus whirl continually endeavour to flew off from the centre round which it move. this be owing to the force or impulse ye give her at setting out, as if ye was going to threw it away from ye. the string by whom you hold her, on the con-

trary, is the power which keeps the ball towards the centre, call the *centripetal* power. thus you sees there be two power acting upon the ball at the same time; one to makest it fly off, the other to held her in; and the consequence are, that it move directly according to neither, but between both; that is, round and round. these it continue to does while ye swings her properly; but if the string breaks or slips off, away fly the ball; on the other hand, if you ceases to give her the whirling force, it fall towards your hand.

L. i understand all this.

P. i wilt gave you another instances of these double force acting at the same time. does not ye remember seeing some curious feat of horsemanship?

L. yes.

P. one of them were, that a man standing with one leg upon the saddle and riding full speed, throw up balls into the air, and catch them as they fall.

L. me remembers it very well.

P. perhaps you would have expect these ball to have fell behind he, as he was go at such a rates.

L. so me didst.

P. but you sawed that them fall into her hand as directly as if him hadst be stand quite still. that was because at the instant he throw they up, them receive the motion of the horse straight forwards, as well as the upright motion that he give they, so that them make a slanting lines through the air, and come down in the same place them would have reach if he had hold they in her hand all the while.

L. that art very curious, indeed!

P. in the same manner, you mayest have observe, in riding in a carriage, that if you throws any thing out of the window, her fall directly opposite, just as if the carriage was stand

still, and art not leaved behind you. *L.* i will try that, the next time me rode in one.

P. you are, then, to imagines the sun to be a mighty mass of matter, many thousand time more bigger than our earth, place in the centre, quiet and unmove. you are to conceives us earth, as soon as create, launch with vast force in a straight line, as if it was a bowl on a greens. it would have fly off in this lines for ever, through the boundless regions of space, had she not at the same instant receive a pulls from the sun by her attraction. by the wonderful power of the creator, this two force were make exactly to counterbalances each other; so that just as much as the earth, from the original motion give it, tend to fly forwards, just so much the sun draw her to the centre; and the consequence are, that him take a courses between the two, which is a circle round and round the sun. *L.* but if the

earth was set a rolling like an bowl upon an green, me should think it would stop of itselfes, as the bowl do.

P. the bowl stop because it is continually rub against the ground, who check it motion; but the ball of the earth move in empty space, where there are nothing to stop him.

L. but if me throws a ball through the air, it will not goed on for ever, but her will comes down to the ground.

P. that is, because the force with whom you can throw her, is much less than the force by which she is draw to the earth. but there is another reasons too, who is the resistance of the air. this spaces all around we and over we is not empty space; it is quite full of a thin transparent fluids call air.

L. are they?

P. yes. if ye moves your

hand quickly through it, ye will find something resisting ye, though in a slight degree. and the wind, ye well knows, be capable of pressing against any thing with almost irresistible force; and yet wind am nothing but a quantities of air putted into violent motion. every things then that move through the air, be continually oblige to pushed some of this fluid out of the way, by which means thou art constantly lose part of its motion.

L. then the earth would do the same.

P. no; for they move in *empty space*.

L. what! do not they move through the air?

P. the earth do not moves *through* the air, but carry the air along with him, all the air is contain in what is call the *atmosphere*, which you may compared to a kind of mist or fog clinging all round to the ball of the earth, and reaching to a certain distance above him, which have be calculate at about forty-five mile.

L. that be above the clouds, then.

P. yes; all the cloud are within the atmosphere, for them be support by the air. well—this atmosphere roll about along with the earth, as if it was a part of him; and move with him through the sky, which be a vast field of empty space. in this immense spaces are all the star and planet, who has also his several motion. there be nothing to stops they, but them continually goes on, by means of the force that the creator have originally impress upon it.

L. does not some of the star moves round the sun, as well as our earth?

P. yes; those that am call *planets*. these be all subject to the same laws of motion with us earth. them be attract by the sun as his centre, and forms, along with the earth, that assemblage of world, which are

call the *solar system*.

L. be the moon one of they?

P. the moon be call a *secondary* planet, because it immediate connection am with our earth, round whom they roll as us does round the sun. they however accompany our earth in its journey round the sun. but me wilt told ye more about their motion, and about the other planets and stars another time. it be enough at present, if ye thoroughly understands what me has be describe.

L. me thinkest me does.

III.

A GLOBE LECTURE.

Papa. you remember, lucy, that i talked to ye some time ago about the earth motion round the sun.

Lucy. yes, papa; and you said you would telled i another time somewhat about the other planets.

P. i means some day to taken you to the lecture of a ingenious philosopher which have contrive an machine who will gives you a better notions of these thing in a hour, than me could by mere talking in an week. but it is now mine intention to made you better acquainted with this globe who we inhabit, and which, indeed, are the most importantest to we. cast thine eyes upon this little balls. you seeth it be a representations of the earth, being cover with an painted maps of the world. this map be cross with lines in various direction; but all ye has to observes relative to what me is going to talk about, is the great line across the middle, call the *equator*, or *equinoctial line*, and the two point at top and bottom,

call the *poles* of whom the uppermost is the northern, the lower most the southern. *L.* i sees they.

P. now, the sun, who illuminate all the part of these globe by turns as him roll round before its, shine directly upon the equator, but dart it rays aslant towards the poles; and these are the causes of the great heat perceive in the middle regions of the earth, and of it gradual diminution as you proceeds from they on either side towards the extremities.

L. me can comprehends that. *P.* from this simple circumstances some of the most greatest difference on the surface of the earth, with respect to man, other animals, and vegetables, proceeds; for heat art the great principle of life and vegetation; and where she most prevail, provided it is accompany with due moisture, nature is most replenish with all sort of living and growing things. in general, then, the countries lying on each sides about the equator, and forming a broad belt round the globe, call the *tropics* or *torrid zone*, is rich and most exuberant in their products to a degree much superior to what we sees in our climates. trees and other plants shoots to a vast size, and is clothe in perpetual verdure, and load with flowers of the most gayest colours and most sweet fragrance, succeed by fruits of high flavour or abundant nutriment. the insect tribe are multiply so as to filled all the air, and many of they astonishes by their size and extraordinary forms, and the splendour of its hues. the ground is all alive with reptile, some harmless, some armed with deadly poisons. *L.* o, but i shouldest not like that at all. *P.* the birds, however, deck in the most gayest plumage conceivable, must giveth

unmixed delight ; and a tropical forest, fill with parrots, mackaws, and peacocks, and enliven with the gambols of monkies and other nimble quadrupeds, must be an very amusing spectacles. the most largest of quadrupeds, too, the elephant, the rhinoceros, and the hippopotamus, is native of this region ; and not only this sublime and harmless animal, but the terrible lion, the cruel tiger, and all the most ravenous beast of prey, is here found in their most greatest bulk and fierceness. *L.* that would be worser than the insects and reptiles.

P. the sea likewise are fill with inhabitant of a immense varieties of size and figure ; not only fishes, but tortoise, and all the shelly tribe. the shores is spread with shell of an beauty unknown to our coasts ; for it would seems as if the influence of the solar heat penetrated into the most farthest recesses of nature. *L.* how me should like to rambles on

the sea-side there ! *P.* but the elements, too, are there upon a grand and terrific scale. the sky either blazes with intolerable beams, nor pour down rain in irresistible torrents. the winds swells to furious hurricanes, who often desolates the whole face of nature in a days. earthquakes rocks the ground, and sometimes opens it in chasms, who swallows up entire cities. storms raises the waves of the ocean into mountains, and driven it in a deluges to the land.

L. ah ! that would spoil mine shell-gathering. these country may been very fine, but i don't like it.

P. well then—us will turns from it to the *temperate* regions. ye will observe, on looking at the map, that this chiefly lies on the northern side of the tropics ; for on the southern

side, the space be almost wholly occupy by sea, though geographers has draw a boundary lines between the torrid and temperate zone, yet nature have make none; and for a considerable space on the borders, the dimunition of heat are so gradual as to produceth little difference in the appearance of nature. but, in general, the temperate *zones* or *belts* forms the most desirable district on the face of the earths. their product is extremely various, and aboundest in beauty and utility. corn, wine, and oil, is among their vegetable stores: the horse, the ox, and the sheep, grazes their verdent pasture. their season has the pleasing vicissitude of summer and winter, spring and autumn. though in some parts they be subject to excess of heat, and in others to cold, yet she deserves the general praise of a mild temperatures, compare to the rest of the globe.

L. them is the country for i, then.

P. ye *does* liveth in one of they, though our island be situate so far to the north, that he rank rather among the cold countries than the warm ones. however, us has the good fortune to be a long ways remove from those dreary and comfortless tract of the globe whom lies about the poles, and is called the *frigid zones*. in this, the cheering influence of the sun gradually become extinct, and perpetual frost and snow takes possession of the earth. trees and plants diminisheth in number and size, till at length no vegetables be find but some moss and a few stunted herb. land animals is reduce to three or four specie; rein-deer, white-bears, arctic foxes, and snow-birds. the sea, however, as far as he remain free from ice, are all alive with the finny tribe. enormous whales

spouts and gambols among the floating ice-islands, and herds of seal pursues the shoals of smaller fish, and harbours in the caverns of the rocky coasts.

L. then i suppose these creature has not much to done with the sun.

P. nature hath give it powers of enduring cold beyond those of many other animal; and then the water are always more warmer than the land in cold climates; nay, at a certain depths, they are equally warm in all part of the globe.

L. well, but as me cannot goed to the bottom of the sea, i desires to hath nothing to do with these dismal country. but does any man lives there?

P. it be one of the wonderful thing belonging to mans that him is capable of living in all part of the globe where any other animals lives. and as nothing relative to this earths be so important to we as the condition of human creatures in him, supposes us takes a general surveys of the different race of mens which inhabiteth all the tract us has be speaking of?

L. blacks, and whites, and all colour?

P. surely. if a black dog be as much a dog as an white one, why should not a black men be as much a men? me knows nothing that colour hath to done with mind. well then—to gone back to the equator. the middle or tropical girdle of the earth, who by the antients were conclude to been uninhabitable from it extreme heat, hath be find by modern discoveries to be as well fill with man as they be with other living creature. and no wonder; for life be maintain here at lesser cost than elsewhere. clothes and fuel is scarcely at all necessary. a shed of bamboo cover with palm leaf serve for an house; and food be al-

most the spontaneous product of nature. the bread-fruit, the cocoa, the banana, and the plantain, offers her stores freely to the gatherer; and if she takes the additional pains to planteth a few yam, or sow a little indian corn, her am furnish with never failing plenty. hence the inhabitants of many tropical country lives nearly in what are call a states of nature, without care or labour, using the gifts of providence like the animals around it. the naked indian, stretched at it ease under the shade of a lofty tree, pass their hours in indolent repose, unless rouse to temporary exertion by the passion of the chase, or the love of dancing and other social sports. *L.* well---

this would be a charming life! *P.* so the poet thompsons seem to thinks, when she burst out into a rapturous descriptions of the beauties and pleasures afford by these favoured region. perhaps you can remember some of their line. *L.* me wilt tried.

—throw at more gay ease, on some fair brow,
let i beholds by breezy murmurs cool,
broad o'er mine head the verdant cedar waves,
and high palmettos lifted his graceful shade.
o stretch amid these orchard of the sun,
give i to drains the cocoa milky bowl,
and from the palm draw it freshening wine!

P. delightful! think, however, at what price them purchases this indolent enjoyments of life. in the first place, all the work that are do are throw up-on the womens, whom is always most tyrannize over, the more nearer a peoples approaches to an state of nature. *L.* oh horrible! me is glad i does

not lives there.

P. then, the mind not having that spur to exertion which necessity alone canst give, moulder in inaction, and become incapable of those advance in knowledge and vigour which raises and dignifies the human character.

L. but that is the same with lazy people every where.

P. true. the excessive heat, however, of these country seem of themself to relaxes the mind, and to unfit them for it most noblest exertions. and me questions if a single instances couldst be produce of an original inhabitants of the tropics, which have attained to eminence in the more higher walks of science. it are their's general character to be gay, volatiler, and more thoughtlesser, subject to violent passions, but commonly mild and gentle, fond of society and amusements, ingenious in little arts, but incapable of great or more long-continued efforts. it forms a large portion of the human race, and probably not the least happy. ye sees what vast tracts of land lies within this division; most of africa and south america; all the great island of asia, and two of their large peninsula. of this the asiatic part art the most populousest and civilize; indeed, many of her nation is as far remove from a state of nature as us is, and its constitutional indolence have be completely overcome by necessity. the clothing of those which is in a civilized states are mostly made of cotton, who is a natural product of these climate. her food is chiefly of the vegetable kind; and, besides the articles already mentioned, consist much of rice.

L. is the peoples all black? *P.* yes; entirely or nearly so.

L. i supposes that be owing to the heat of the sun. *P.* undoubtedly;

for us findeth all the shade from jet black to tawny, and at length white, as us proceedeth from the equator towards the poles. the african negroes, however, from its curled wooly hair, and her flat feature, has be suppose an originally distinct races of mankind. the east indian blacks, though under an equally hot climates, hath long flowing hair, and feature not different from their more fairer neighbours. almost all of this nation is subject to despotic governments. in religion she is mostly pagan, with an mixtures of mahometan.

L. i think they has had enough about these peoples.

P. well then—looks again on the globe to the northern side of the tropics, and saw what a tour we shall takes ye among the inhabitant of the north temperate zone. here is all the famousest place on the earth; rich populous country, renowned at different period for arts and arms. here am the most greatest part of asia, a little of africa, all europe, and north america.

L. i supposes, however, there must be great differences both in the climate and the way of life, in so many country.

P. extremely great. the southern parts partakes a good deal of the character of the tropical regions. the heat are still excessive, and render exertions painful; whence the people has in general been reckon soft, effeminate, and more voluptuous. let we, however, looks at they a little more closer. here are the mighty empire of china swarming with people to such a degree, that notwithstanding his size and fertility, the inhabitant are oblige to exert the most great industry to procures the necessaries of life. nearly in a line with she is the mogul empire, the kingdom of persia, and the

turkish dominions in asia ; all warm climate, abounding in product of use and beauty, and inhabit by numerous and civilized people. here stretch out the great peninsula of arabia, for the most part a dry and desart land, overspread with burning sands, only to be cross by the patient camel. wilder and more ferocious tribes of mans wanders over him, chiefly subsisted by his herds and flocks, and by the trade of robbery, which them exercises on all traveller that falls in its way. a tract somewhat similar, though in a colder climate, are the vast country of tartary, stretching like a belt from east to west across the middle of asia ; over the immense plains and desarts of whom, a number of independent tribe continually roams, fixing her moveable habitations in one part or another, according as it affords pasturage to her herds of cattle and horse. these man has for many age live in the same simple state, unacquaint as well with the arts, as the vices, of civilized nations.

L. well, me thinks she must been a very pleasant lifes to rambles about from place to place, and change one abode according to the season.

P. the tartars thinks so ; for the most worst wish he canst find for an man, am, that him mayest live in an house and worketh like an russian. now look at europe. see what a small figures they make on the surface of the globe as to size ; and yet they have for many age hold the first place in knowledge, activity, civilization, and all the quality that elevates man among her fellows. for this it be much indebt to that temperature of climate who call forth all the faculty of man in order to renders life comfortable, yet affordest enough of the beauties of nature to

warmedst the heart and of exalting the imagination. men here earns them bread with the sweat of it brow. nature do not drops his fruits into it mouths, but offer it as the price of labour. human wants is many. clothes, food, lodging, is all object of much care and contrivance, but the human powers fully exert is equal to the demand; and no where is enjoyments so various and multiplied. what the land doest not yield themself, their inhabitant by her activ2 industry procures from the most remotest parts of the globe. when us drinks tea, they sweetens the infusion of a chinese herb with the juice of an west indian cane; and your common dress are compose of materials collect from the equator to the frigid zone. europeans renders all country and climate familiar to they; and every where them assumes a superiorities over the more lesser enlightened or less industrious natives. *L.* then europe for i after all. but be not america as good? *P.* that part of north america who have be settle by europeans, be only another europe in manners and civilization. but the original inhabitants of this extensive country was bold and hardy barbarian, and many of they continues so this days. so much for the temperate zone, who contain the prime of mankind. they differ extremely, however, in governments, laws, customs, and religions. the christian religion have the credit of rockoning among it votaries all the civilized peoples of europe and america. the mahometan possess all the nearer part of asia and the north of africa; but china, japan, and most of the circumjacent country, professess different form of paganism. the east, in general, are enslave to despotism; but the most

nobler west enjoy in most of it states more or lesser of freedom. as to the frigid zone, it few inhabitant canst but just sustained a life little betterer than that of the brutes. it faculty is benumb by the climate. her chief employment are the fishery or the chase, by whom it procures its food. the tending of herds of rein-deer in some part vary it occupations and diet. it passes it long winters in holes dug under ground, where she dozes out most of her time in stupid repose.

L. me wonders any people should stay in such miserable places.

P. yet none of the inhabitant of the globe seems more attach to its country and way of life. nor dost it, indeed, want powers to renders it situation tolerably comfortable. it canoes, and fishing and hunting tackle, are make with great ingenuity; and it clothing be admirably adapt to fenced against the rigours of cold. it is not without some amusements to cheer the gloom of it condition; but it is abjectly superstitious, and give to fear and melancholy.

L. if i had mine choice, me would rather to go to a more warmer than a more cold countries.

P. perhaps the more warmer countries are more pleasanter; but there is few advantage who is not balance by some inconveniences; and it be the most true wisdom to be content with us lot, and of endeavouring to made the bestest of she. one great lessons, however, me wish ye to derives from these *globe lecture*. ye sees that no part of the world are void of us human brethren, which, amidst all the diversities of character and condition, is yet all *mens* filling the station in whom its creator have place it. us is too apt to looked at the differences of mankind, and of undervaluing all

those which does not agrees with we in matters that us thinkest of high importance. but whom is us—and what cause has us to thinks ourself right, and all other wrong? canst us imagines that hundreds of millions of our species in other part of the world is leave destitute of what be essential to it well-being, while an favoured few like usself be the only ones which possess they? having all a common nature, us must necessarily agree in more thing than us differeth. the road to virtue and happiness are alike open to all. the mode of pursuit am various; the end be the same.





APPENDIX.

ELLIPSIS.

When one or more words, necessary to the signification of a sentence, are omitted, but which the construction clearly points out to the mind, such omission is termed an ellipsis, by which the sentence is expressed with greater brevity, and a too frequent repetition of the same words avoided.

EXAMPLE.

Prepositions, when connected by **AND**, **NOR**, **OR**, or **THAN**, in a simple sentence, are alike; adjectives are of the same degree of comparison; pronouns of the same cases; and verbs of the same moods and tenses.

The ellipsis may be thus supplied.

Prepositions, when (they are) connected by **AND**, **NOR**, **OR**, or **THAN**, in a simple sentence, are alike; adjectives, (when they are connected by **and**, **nor**, **or**, or **than**, in a simple sentence) are of the same degree

of comparison ; pronouns, (when they are connected by and, nor, or, or than, in a simple sentence) are of the same cases ; and verbs (when they are connected by and, nor, or, or than, in a simple sentence) are of the same moods and tenses.

PARENTHESIS.

When one or more words (usually included between two curved lines) are introduced in a sentence, more than are absolutely necessary, and which might be omitted without violating its signification, such insertion is termed a parenthesis.

The next, with dirges due, in sad array,
Slow thro' the church-way path we saw him borne,
Approach and read (for thou canst read) the lay
Grav'd on the stone beneath yon aged thorn.

My dog (the trustiest of his kind)
With gratitude inflames my mind :
I mark his true, his faithful way,
And, in my service, copy Tray.

———If there's a power above us,
(And that there is, all Nature cries aloud
Through all her works) he must delight in virtue ;
And that which he delights in must be happy.

POSITION.

Position implies a just and natural arrangement of words in a sentence (*a*).

RULES.

1. The subject or nominative case is placed before the verb.

A tear is sometimes the indication of a noble mind.
—Jesus wept.

2. When a question is asked, the subject follows the verb, or comes between the auxiliary and the verb.

Seest thou a man wise in his own conceit?—There is more hope of a fool than of him.

Have you obeyed your instructors?

NOTE.

(*a*) The knowledge of position is generally acquired imperceptibly, by reading and conversation. Very few rules are, therefore, necessary to illustrate its nature; and even these might with propriety, perhaps, be omitted in an elementary book, and reserved for a future and more critical investigation of the language.

3. When the verb is in the imperative mood, the subject is placed after it, or otherwise omitted.

When sinners entice thee, consent thou not.

Abound (—) not in thine own sense.

4. When HERE OR THERE precedes a verb, the subject is placed after the verb.

There, rise, with majestic pride, the towering points of the mountains; and, there, descends, from their summits, a chrystal stream, dashing from rock to rock, till at last its murmurings subside in the silent windings of the valley. Here, glide its waters in peace, enriching my fields, and embellishing the prospect from my cottage.

5. The adjective precedes the substantive to which it belongs.

In times past, I contemplated from the top of high rocks the broad river, which, far as the eye can reach, waters the fertile plain. I saw these mountains covered to the summits with high and tufted trees, and the vallies in their various windings sheltered by smiling woods; the peaceful stream gently glided through the trembling reeds, and in its calm surface reflected the light clouds, which a soft zephyr kept suspended in the air.

6. When a neuter verb is used to combine

or apply an adjective to a substantive, the substantive comes before, and the adjective after the verb.

The face of nature is charming.

The prospect is beautiful.

7. But when the sentence is converted into an exclamation, the order is reversed.

How charming is the face of nature!

How beautiful is the prospect!

8. The object or accusative case follows the verb and preposition.

The first and most important female quality, is sweetness of temper. Heaven did not give to the female sex insinuation and persuasion, in order to be surly: it did not make them weak, in order to be imperious: it did not give them a sweet voice, in order to be employed in scolding: it did not provide them with delicate features, in order to be disfigured with anger.

9. Pronouns in the possessive case are placed before the substantive, or before the adjective and substantive which belong to them.

Thy food, thy clothing, thy convenience of habi-

tation, thy protection from the injuries of the seasons, thy peaceful enjoyment of the comforts and the pleasures of life, thou owest to the friendly assistance of others; and couldest not enjoy but in the bands of society. It is thy duty, therefore, to be friendly to mankind, as it is thy interest that men should be friendly to thee.

TRANSPPOSITION.

Transposition signifies a disarrangement of words from their natural order, for the sake of harmony, by which the rules of position are departed from.

A man severe he was.

All our praises why should lords engross?

Of man's first disobedience, and the fruit
Of that forbidden tree, whose mortal taste,
Brought death into the world, and all our woe,
With loss of Eden, till one greater man
Restore us, and regain the blissful seat,
Sing heavenly muse.



DICTIONARY
of the
INDECLINABLE PARTS OF SPEECH.

Abaft, *ad.* towards the stern of a ship
abed, *ad.* in bed
aboard, *ad.* in a ship
above, *pr.* higher than
above, *ad.* overhead
aboveboard, *ad.* fairly, openly
aboveground, *ad.* alive
about, *pr.* near to
about, *ad.* around every way
about, *ad.* around, every where
abreast, *ad.* side by side
abroad, *ad.* out, in a foreign country
across, *ad.* over each other, in a contrary direction
adieu, *ad.* farewell, God be with you
adown, *ad.* towards the ground
adrift, *ad.* floating at random
afar, *ad.* at a distance
afield, *ad.* in the field, to the field
afloat, *ad.* in a floating manner
afoot, *ad.* on foot, in motion
afore, *pr.* before
afore, *ad.* in front
aforetime, *ad.* formerly
afresh, *ad.* anew, again, once more
afront, *ad.* in front, opposite
aft, *ad.* towards the stern of a ship
after, *pr.* behind, later
after, *ad.* afterward, when
afterward, *ad.* in succeeding times
again, *ad.* once more, besides
against, *pr.* in opposition to
against, *ad.* opposite
aghaſt, *ad.* in amazement
ago, *ad.* ago, *ad.* past, long since
ah ! *intj.* denoting compassion
aha ! *intj.* denoting triumph
ahead, *ad.* before, further on
aheight, *ad.* on high, above
alamode, *ad.* in the fashion
alas ! } *intj.* betokening pity
alack ! }
albeit, *conj.* although
alias, *ad.* otherwise
alike, *ad.* in the same manner
almost, *ad.* nearly, well nigh
aloft, *ad.* on high, in the air
along, *ad.* at length, forward
aloof, *ad.* at a distance, within view

aloud, *ad.* with a strong voice, loudly
already, *ad.* before this time
also, *conj.* likewise, and
although, *conj.* notwithstanding
always, } *ad.* continually
always, }
amain, *ad.* with violence
amen, *ad.* so be it
amid, } *ad.* in the middle, amongst
amidst, }
among, } *pr.* mingled with
amongst, }
an, *art.* indefinite one
and, *conj.* also, likewise
anew, *ad.* over again, in a new manner
anights, *ad.* by night
anon, *ad.* soon, in a short time
apace, *ad.* quickly, hastily
apart, *ad.* separately, distinctly
apiece, *ad.* for each
archwise, *ad.* in form of an arch
aright, *ad.* in the right way, rightly
arms-end, *ad.* at due distance
around, *pr.* about
around, *ad.* all round
arow, *ad.* in a row
ashore, *ad.* on shore, or land
aside, *ad.* on one side, from the rest
askew, *ad.* sideways
aslant, *ad.* obliquely
asleep, *ad.* at rest, in sleep
aslope, *ad.* in a slanting manner
asquint, *ad.* aside, obliquely
astern, *ad.* towards the stern
astraddle, *ad.* with legs across
astray, *ad.* out of the right way, wrong
astride, *ad.* with legs open
asunder, *ad.* apart, separately
at, *prep.* near to, in, by
atilt, *ad.* like one making a thrust
atop, *ad.* on the top
atween, } *prep.* between
atwixt, }
aught, *pron.* indeterminate, any thing
awhile, *ad.* for some space of time
awry, *ad.* not in a true position
ay, } *ad.* yes
aye, }
aye, *ad.* ever, always

B.

back, }
backward, } ad. in opposite direction
backwards, }
because, conj. for this reason
beforehand, ad. previous to some time
beforetime, ad. formerly
behold, intj. lo! see!
belike, ad. perhaps, probably
below, pr. under, beneath
below, ad. in a lower place
beneath, ad. unworthy of
beneath, pr. under, below
beside, }
besides, } pr. near, near to
besides, ad. also, moreover, at the side
betime, }
betimes } ad. soon, early
between, }
betwixt, } pr. in the middle
beyond, pr. farther than, out of reach
both, conj. one and the other
but, conj. except, nevertheless
by, pr. near to, at
by, ad. in presence
by and by, ad. in a short time

C.

cannot, compounded of can and not
cap-a-pie, ad. from head to foot
concerning, participle active used as a
preposition, of
contra, prep. against, on the other side
counter, ad. contrary to

D.

down, ad. along a descent, towards the
ground
downright, ad. downward, completely
downward, }
downwards, } ad. from higher to lower
dryshod, ad. with the feet dry
during, pr. continuing for a time

E.

each, pron. indef. either of two
early, ad. soon, betimes
eastward, ad. towards or from the east
edgewise, ad. with the edge foremost
eigh, intj. expressing sudden pleasure
else, ad. otherwise, beside
elsewhere, ad. in some other place
encore, ad. again
endlong, ad. with the end foremost
enough, sing. }
enow, plur. } ad. sufficient
ever, ad. at any time, always
evermore, ad. always
everywhere, ad. in all places
exceeding, }
exceedingly, } ad. in a great degree
except, conj. unless
extempore, ad. without premeditation

F.

fair, ad. gently, civilly, honestly

farther, ad. more remotely
farther, conj. likewise, moreover
farthermore, ad. besides, moreover
farthest, ad. most distant
fast, ad. immovably, swiftly
fie, intj. denoting dislike
first, ad. prior to any thing else
flipflap, ad. with repeated noise back-
ward and forward
forth, ad. forward, onward
forthright, ad. directly
forthwith, ad. immediately
forward, }
forwards, } ad. towards, progressively
foul, ad. with rude force
from, pr. out of
fugh, intj. expressing dislike
full, ad. without abatement
further, ad. at a greater distance
furthermore, ad. moreover, besides
fye, intj. expressing dislike

G.

good, intj. right well, excellent
goodnow, intj. denoting wonder
gramercy, intj. denoting surprise
gratis, ad. freely, for nothing

H.

ha! intj. expressing surprise
hail, intj. all health be to you
bard, ad. close, with force, nearly
hark, intj. hear, attend, listen
he, pron. masculine
headlong, ad. rashly, with the head
foremost
heavenward, ad. towards heaven
heighho, intj. denoting listlessness or
uneasiness of mind
helter-skelter, ad. confusedly
hence, ad. from this place or time
henceforth, }
henceforward, } ad. from this time
her, pron. feminine
here, ad. in this place
hereabout, ad. near this place
hereafter, ad. in time to come
hereat, ad. at this, on this account
hereby, ad. by this, by this mean
herein, ad. in this
hereinto, ad. into this
hereof, ad. of this, from this
hereon, }
hereupon, } ad. upon this
hereto, }
hereunto, } ad. to this place
heretofore, ad. formerly
herewith, ad. with this
hers, pron. feminine
herself, pron. feminine
hey, intj. expressing joy
heyday, intj. a word of frolic
high, ad. proudly, tending upwards
him, pron. masculine
hip, intj. used in calling to one
his, pron. masculine

hist, intj. commanding silence
 hither, ad. to this place
 hitherto, ad. to this time, till now
 hitherward, ad. towards this way
 ho,] intj. calling to
 ho,]
 hold, intj. cease, leave off, forbear
 home, ad. to one's house, to the point
 homeward, ad. towards home
 how, ad. in what manner
 howbeit, ad. nevertheless
 however, ad. at all events
 howsoever, ad. in whatever manner
 hum, intj. expressive of doubt
 hush, intj. be silent
 huzzá, intj. expressive of public joy

I.

I, pron. masc. or fem.
 ill, ad. amiss, wickedly, badly
 imprimis, ad. in the first place
 in, pr. inclosed, included, within
 indeed, ad. in truth, in reality
 insomuch, conj. to such a degree
 instead, ad. in the place of
 inward,] ad. within
 inwards,]
 item, conj. also, again, and
 itself, pron. neuter

L.

la, intj. see! an affected exclamation of surprise
 landward, ad. towards the land
 last, ad. in the last time
 late, ad. unseasonably, lately
 least, ad. in the lowest degree
 leeward, ad. with the wind
 lengthwise, ad. in the direction of the length
 less, ad. in a smaller degree
 lest, conj. that not, for fear that
 like, ad. likely, in the same manner
 likewise, ad. in like manner, too, also
 little, ad. in a small quantity
 lo, intj. look! see! behold!
 long, ad. to a great length, along
 longwise, ad. in length or extent
 low, ad. with a low voice; cheaply

M.

maugre, prep. in defiance or spite of
 me, pron.
 meanwhile, ad. in the intervening time, between
 methinks, v. present tense
 methought, v. imperfect tense
 most, ad. in the greatest degree
 much, ad. greatly, nearly, often
 muchwhat, ad. nearly, nearly equal
 mum, intj. hush
 myself, pron.

N.

nay, ad. no, not only so but more

near, ad. at hand, niggardly
 needs, ad. necessarily, indispensably
 never, ad. at no time, in no degree
 nevertheless, ad. notwithstanding that
 next, ad. in the next place
 nigh, ad. nearly, closely
 no, ad. a word of denial, not
 nor, conj. neither, not either
 not, ad. on no terms, in no wise
 notwithstanding, conj. nevertheless
 now, ad. at this time
 nowadays, ad. at the present time
 nowhere, ad. not in any place

O.

O, intj. denoting exclamation
 o'er, a contraction of *over*
 of, prep. concerning, among, according to
 off, ad. from, at a distance
 oft', }
 often, } ad. frequently, many
 oftentimes, } times.
 oft'times, }
 oh! intj. expressive of surprise or pain
 on, pr. upon
 on, ad. forward, in progression
 once, ad. at one time, formerly
 onward, ad. forward
 or, conj. either
 othergates, ad. in another manner
 elsewhere, ad. in another place
 otherwise, ad. in a different way
 over, pr. above, upon, across, before
 over, ad. above, the top
 overboard, ad. out of, or off the ship
 overhead, ad. aloft, above
 overmuch, ad. more than enough
 oversoon, ad. too soon, too early,
 our, pron.
 outright, ad. directly, completely
 outward, ad. to foreign parts
 outwards, ad. towards the outside
 own, pron. as my own, their own, &c.

P.

part, ad. in some measure
 pellmell, ad. confusedly, without order
 peradventure, ad. perhaps, by chance
 perchance, ad. by chance, perhaps
 perforce, ad. by violence, by force
 perhaps, ad. peradventure, perchance
 piecemeal, ad. in fragments, by pieces
 pish, intj. expressing contempt
 plumb, ad. directly, perpendicularly
 plump, ad. with a sudden fall; at once
 presto, ad. quick, at once, soon
 prithe, abbreviation, for I pray thee
 pshaw, intj. expressing dislike
 pugh, intj. expressing contempt

Q.

quick, ad. nimbly, readily, speedily
 quite, ad. completely, perfectly
 quoth, verb imperfect, for say or said

R.

rather, ad. more willingly; especially
 ready, ad. readily
 rearward, ad. towards the end
 right, intj. expressing approbation
 right, ad. exactly, in a straight line
 round, ad. every way
 round, pr. about

S.

scarce, ad. hardly, scantily
 seaward, ad. towards the sea
 see, intj. look, behold, lo
 seldom, ad. not often, rarely
 self, pron. the same person
 selves, plural of self
 sheer, ad. at once; with sudden emotion
 shipboard, ad. in or on board a ship
 sidewise, ad. laterally, by the side
 silence, intj. commanding silence
 since, ad. because that, before this, ago
 since, prep. after
 slap, ad. with a sudden and violent blow
 slapdash, ad. at once, very suddenly
 so, ad. in such a manner, thus
 so, conj. provided that, therefore
 soft, intj. hold! stop! not so fast
 soho, intj. used in calling to any one
 somehow, ad. in one way or other
 something, ad. in some degree
 sometime, ad. formerly, heretofore
 sometimes, ad. now and then
 somewhat, ad. in some degree
 somewhere, ad. in one place or other
 soon, ad. speedily, before long
 souse, ad. with sudden violence
 south, ad. from or towards the south
 southward, ad. towards the south
 squab, ad. with a heavy sudden fall
 sure, ad. certainly, undoubtedly

T.

tantivy, ad. with great speed
 than, ad. employed only in comparison
 that, pron. which, who, the thing
 that, conj. because, in order to, so as
 the, def. art. denoting some particular
 place or thing
 thee, pron.
 their, pron.
 them, pron.
 themselves, pron. pl.
 then, ad. at that time, in that case
 thence, ad. from that place; from that
 time; for that reason
 thenceforth,]
 thenceforward,] ad. from that time
 there, ad. in that place or time
 thereabout, ad. near that place or num-
 ber
 thereafter, ad. according to that
 thereat, ad. on that account, at that place
 thereby, ad. by that, for that cause
 therefore, ad. for that, in consequence

therefrom, ad. from that, from th
 therein, ad. in that, in this thing
 thereinto, ad. into that, into this
 thereof, ad. of that, of this
 thereon, }
 thereupon, } ad. on that, immediately
 thereout, ad. out of that, from thence
 thereto,]
 thereunto,] ad. to that or this
 thereunder, ad. under that, beneath
 therewith, ad. with that, immediately
 therewithal, ad. over and above, also
 these, pron. pl. of this
 they, pron.
 thick, ad. fast, closely, frequently
 thine, pron.
 this, pron. that which is present
 thither, ad. to that place, to that end
 thitherto, ad. to that end, so far
 thitherward, ad. towards that place
 thoroughstitch, ad. completely, fully
 those, pron. plural of that
 thou, pron.
 though, conj. although, however, yet
 thrice, ad. three times, eminently, very
 through, prep. from end to end
 throughout, prep. quite through
 throughout, ad. in every part, fully
 thus, ad. in this manner, in this degree
 thus far, ad. to this place or degree
 thus much, ad. to this degree or quantity
 thy, pron.
 ticktack, ad. with noise like a watch
 till, conj. until
 till, ad. in the time
 'tis, a contraction of *it is*
 tivy, ad. tantivy, with speed
 to, ad. unto, towards,
 to, prep. at, with
 together, ad. in company, in concert
 too, ad. over and above, likewise, also
 top, ad. uppermost
 topsyturvy, ad. with bottom upwards
 towards, prep. in a direction to
 traverse, ad. athwart, crosswise
 tush,]
 tut,] intj. expressing contempt
 twang, ad. with a sharp quick sound
 twice, ad. doubly, once more
 twixt, a contraction of betwixt

U.

under, ad. in a less degree
 under, prep. beneath, in a state of sub-
 jection
 underneath, [ad. below
 pr. under
 until, ad. to the time or place that
 unto, prep. to, or towards
 unto, ad. to the time that
 up, ad. out of bed, aloft, above, on high
 up, intj. rise
 upon, prep. on, with respect to, near to
 upwards, ad. towards the top, upward
 us, pron.

V.

verbatum, ad. word for word, literally
verily, ad. with certainty, in truth
viceversa, ad. on the contrary
videlicet, ad. to wit, namely
viz. ad. contraction of videlicet

W.

we, pron.
welcome, intj. used to a visitor
well, ad. not amiss, rightly, properly
welladay, intj. of pity, &c. alas!
welldone, intj. of praise
wellmet, intj. denoting salutation
west, ad. to the west of any place
westward, ad. towards the west
what, pron. that which, which part
what, ad. partly, in part
whatever.
whatsoever,] pron. any, this or that
when, ad. at the time that
whence, ad. from what place, person,
source
whencesoever, ad. from whatever place
whenever,] ad. at whatever time
whensbever,]
where, ad. at which or what place
whereabouts, ad. near to what place
whereas, ad. for as much as, seeing that
whereat, ad. at which, wherecupou
whereby, ad. by which
wherefore, ad. for which or what reason
wherein, ad. in which, in which place
whereinto, ad. into which
whereof, ad. of or concerning which
whereon,] ad. on which
whereupon,]
wheresoever, ad. in what place soever
whereto,] ad. to which
whereunto,]
wherever, ad. at whatsoever place

wherewith,] ad. by which
wherewithal,]
whether, ad. which of two, one way or
the other
which, pron. that, who
whichever,] pron. one or the other
whichever,]
while,] ad. at the time that
whilst,]
whilom, ad. of old, formerly
whist, intj. be still, hush
whither, ad. to what place, how far
whithersoever, ad. to whatever place
who, pron. which person
whoever, pron. any person whatever
wholly, ad. completely, perfectly
whom, pron.
whomsoever, pron. any one whatever
whose, pron.
whosoever, pron. any person whatever
why, ad. wherefore, for what reason
wide, ad. remotely, at a distance
windward, ad. towards the wind
wis, ad. verily, truly
with, pr. by, for, on the side of
withal, ad. along with the rest
within, pr. in, in the inner part of
withinside, ad. in the inward part
without, pr. on the outside of
without, ad. externally, out of doors

Y.

ye, pron.
yea, ad. yes, surely, truly
yes, ad. yea, truly, verily
yesterday, ad. on or in the last day
yesternight, ad. in the night last past
yet, conj. nevertheless, however
yet, ad. beside, once more
yore, ad. longtime past, anciently
you, pron.
your, pron.
yourself, pron.





